Prakrit Granth-mālā No 7.

Samaraicca-kahā

Of

Haribhadra Sūri

[The Sixth Chapter]

सिरिहरिभद्दसूरिरइयाए

समराइच्चकहाए

छट्ठो भवो ॥

Edited

With Text, Sanskrit Tippani, Notes
Translation and Vocabulary

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Introduction

The text of the present volume contains the sixth chapter of the famous romance of Haribhadra-Sūri, Samarāiccakhā The whole work contains in all nine chapters-being the development of traditional verses which are quoted in the Bhūmikā by the author himself (See स क भव १-२ my Edition P. 5 verses 23-25. भणिय च पुव्वायरिएहिं etc) The origin of all these narratives of the nine chapters is from the sinful resolve of Agnis'arman born out of the hatred to Gunasena, " ता पयस्स वहाए पइजम्मं होज्ज मे जम्मो (स क भव १-२ P 24 verse 59) The sixth chapter is the narrative of the sixth birth of this pair. After four births, Agnis'arman is born as Laxmi and Gunasena is born as Dharana. Laxmi therefore in our narrative is inimical always to Dharana until her death *Laxmi attains the hell* destined for her and Dharana obtains the place destined for him in the heavenly world Ārana in the Vimāna-heaven Chandrakānta

Haribhadra calls this romance as one belonging to the type of Dharmakathā or religious romance Its guiding motivation is

derived from religion. Haribhadra speaks about it in details in Bhūmikā. (See. स. क. भव. १–२ P. 3. lines 3–7.; P. 4. lines 13-14.)

The name of the present work is Samarāicca-Kahā as it popularly goes, though Haribhadra himself has named it Samarāicca-Cariya. Uddyotana, the famous author of Kuvalayamāla calls it Samara–miyankā. Devacandra, the teacher of famous Hemacandra speaks of it 'जेण य कहापबंधो समराइच्चो विणिम्मविओ' (See स. क. भव. १–२. Intro. P. vi.–vii.)

The date of Haribhadra is between 700 A. D. to 778 A. D. The lower limit of Haribhadra's date is fixed by Uddyotana's Kuvalayamālā. In the introduction of Kuvalayamāla, he mentions Haribhadra as his preceptor in canonical literature and logic. Now Uddyotana's date is fixed as 778 A. D. by his own evidence. The upper limit of Haribhadra's date is fixed by the quotations from the authors cited by him in his numerous works, especially from Kumārila, Dharmakirti, Bhartrihari and others. These quotations can safely help us to fix the upper limit of his date as 700 A. D. or thereabout (See. स क. भव. १–२ Intro. vii—xiv.)

Haribhadra was a Brāhmana well-versed in Brahmanic lores. He belonged to चित्रकूट or Chitor where he seems to have stayed upto his initiation He was converted to Jainism by the preachings of a nun named Yākini As a homage to her, Haribhadra always styles himself in his works as the son of Yākini Haribhadra, as is pointed out, was also well–versed in Buddhism His literary activity as a theologion was tremendous The tradition as early as that of 1068 A D mentioned by Abhayadeva, describes Haribhadra as the author of 1400 works The works presently available according to the list drawn up by Muni Shri Jinavijaya are 28 in all, twenty of which are printed Haribhadra styles himself as Virahānka, at the end of so many of his works Prabhāvakacharitra IX 48–206 mentions the legendary account for this मुद्रा of विरहाङ्क It says that Haribhadra had two nephews, who secretly studied Buddhism though at heart true Jaina. They were killed by Bhuddhists when they found them out as the followers of Jainism. Haribhadra felt very much, and on account of this incident, he always styled himself as विरहांक at the end of his works

The contents of the Sixth Bhava are as under—

In the town of Mākandi, there lived a merchant named Bhandhudatta. His wife was Hāraphrabhā. She had a dream in which she saw the goddess of wealth entering her womb. After due period, she had a son who was named Dharana. (**P.3-5 l. 11.**) In the meantime, the soul of Vijaya was born as Laxmi, the daughter of merchant Kārtika. She was in due course, married to Dharana. She began to conceive hatred for Dharana on account of the impressions of her previous births. (**P. 5. l. 22**)

Once on the festival of Madana Trayodashi, Dharana went out with a chariot to the garden Malayasundara. While he was about to pass through the city-gate, the son of merchant Panchanandi by name Devanandi was entering the city. They had a tussle as to who should take aside his chariot to allow the other's to pass through. None of the two yielded. Both the chariots stood standstill at the city-gate hampering the traffic of the city. The leaders of the town met and four persons were appointed to rebuke

them for their vain pride, as neither of them earned wealth by his own exertions Dharana proposed that both of them should undertake a journey for business and that the chariot of one who earned more wealth within a year, should pass through the gate first on the same day of the next year Devanandi agreed to this The document was drawn up, duly signed and deposited in the store-house of the town They were furnished with goods worth five lacs of Dinaras each They started taking their caravans with them Their wives also accompanied them (P 8 l. 17.)

On the way, Dharana saw a young Vikyādhara named Hemakundala jumping up and falling down Dharana approached and asked him the reason He narrated the account

Once upon a time, a Vidyadhara named Vidyunmālin came to his father from the Vindhya mountain On the way, he passed through Ujjainī where he met with an occurrence which distressed him very much He narrated the story of the occurrence to the father of Hemakundala

There was a king named S'riprabha in

Ujjaini. He had a daughter named Jayas'ri, who was offered to S'ri–Vijaya, the Vatsa prince, though asked for in marriage by S'is'upāla, the king of Konkana. When the wedding was being held, the princess was carried away by S'is'upāḷa. S'rivijaya pursued and killed him, but was himself severely wounded. Jayas'ri took then a vow to abstain from food, as long as S'ri-vijiya would take none. Vidyunmālin then feared for the lives of both of them. (P. 10. 1. 13.)

Hemakundala heard this. He remembered what he heard about the miraculous herb from a friend. He flew to Himalaya with the aid of a spell. He brought the herb and while returning, came down to take rest. When he again tried to fly up, he forgot a syllable of the spell and therefore jumped up and fell down. He asked Dharana if he could help him by taking the herb to S'ri-vijaya at Ujjaini. Dharana asked him to repeat the spell if it was communicable, even in a faulty manner. Hemakundala repeated it; and Dharana then corrected it with the help of his Padānusārin powers. The young Vidyadhara was very much pleased; he gave to Dharana a piece of the

herb, and went his way. Dharana came back to the camp(P. 12 l 13)

One day, he heard not very far from his camp some young S'abaras weeping He approached them and asked them the reason why they wept They said, their master Kālasena was badly fractured in head in his duel with the lion, and was on his deathbed His wife, though pregnant, wished to kill herself Kālasena did not like it He wished therefore to call her relatives who might dissuade her from her resolve S'abara youths were sent to bring her parents and as they could not bear the grief, they wept like women Dharana said, "He would be able to help them" They became glad. Dharana went to Kālasena and with the aid of the herb, he cured Kālasena. Kalasena favoured him with giving up hunting throughout his life (P 14 l 23)

Some days passed away Dharana saw in the place called Ayamukhi, a Chandala named Maurya being taken to the execution-ground by policemen, though he was innocent Maurya entreated the caravan to save him. As Dharana felt he was innocent and as it was a fast-day of Amavāsyā, Dharana

interceded for him and got him released by getting orders from the king. Maurya became very glad and after promising he would be ever obliged to him and help him if it came to that, he went his way. (**P. 16. l. 10.**)

On this side Dharana went further. On the way, the caravan arrived at Kādambari forest where they encamped. It was a thick and terrible forest infested with wild beasts. In the night, they were attacked by S'abara horde, whom the caravan-guards at the outset repulsed. But the S'abaras mobilised again and on account of sheer strength of number, they routed the caravan. Dharana had also to retreat. S'abaras took many prisoners and went to Kālesena. They offered him their booty. Kālasena while inspecting the prisoners found one Sangamaka whom he recognised as he had come along with Dharana who cured his fractured skull. Kālasena felt much pain as he had attacked his benefactor and he sent out his S'abaras to find out Dharana. He felt remorse and took a vow to enter fire if Dharana was not found and restored to property within five days. He also took a vow before Kādambari the family-goddess, to offer her the sacrifice of ten men if Dharana

was found alive. He also went out in search of Dhrana. (P 20 l 9)

Now Dharana, with only that piece of herb with him and Laxmi, was wandering about the mountain Pilindha-Nilaya, after the defeat and destruction of his caravan Laxmi on account of these hardships was much tired and fainted He shampooed her and she regained consciousness She said, she was thirsty. Dharana went in search of water He climbed the tree to see if he could find it but though he saw it, he could not get it. He remembered the recipe that with the help of the juice of the Tuvaritthia herb, the blood could be turned into water He thought after taking out blood, he would be able to heal up his own wound. He also planned to take out some flesh from his thigh. He did as he had planned He cooked the flesh in the forest-conflagration and offered both flesh and water which Laxmi took (P 22.l 14)

After some time, they arrived at a place called Mahāsara, and put up at the temple of Yaks'a outside the town as it was night Laxmi said she was thirsty Dharana therefore brought water from the river in a bowl.

Dharana then fell asleep. In the meantime there was a great noise outside the temple. A thief named Çhandarudra was pursued by policemen. Chandarudra had stolen king's property. He entered the temple and was helped by Laxmi out of her hatred to Dharana. Chandarudra promised to take her with him and she promised to give him water which would help them to be invisible with the aid of a thief's pill named 'the charmer of others' sight' in possession of Chandarudra. They put the stolen jewels before Dharana who was asleep and became invisible. The policemen arrested Dharana in the morning. Dharana, who blamed his fate, was carried to the king. After a time, by king's order, he was sentenced to be executed and was entrusted to Chandālas for execution. The policemen gave him over to Chandālas. It was Maurya's turn on the day to carry out execution. Maurya, who was obliged by Dharana, released him out of gratitude. Dharana wandered about and came to the river Rijupālikā. **(P. 28. l. 17.)**

Chandarudra along with Laxmi, after leaving the Yaksha temple, had come in the vicinity of the Rijupālikā. He began to dis-

trust Laxmī who had been unfaithful to her own husband He took out her jewels and left her She wandered about and found Dharana He recognised her and she wept. She said, she had been out to make water and the thief, in the meanwhile, carried her away Dharana was glad that she was at least chaste and had not resorted to usual female treachery They then started from that place with a view to leave Laxmī at her maternal uncle's place in Dantapura. (P. 30 1 9)

On the way, he was seen by the S'abaras of Kālasena Kālasena had in the meantime prepared to enter fire, after giving the promised sacrifice of ten men to Chandikā or Kādambārī, his family-goddess, though his object was not fulfilled He instructed his men to hand over the caravan to Dharana's elder. In the meanwhile Dharana was brought to Chandikā's temple The poet describes here Chandikā's temple and its surroundings At that time, the human sacrifice was to be offered to Chandikā. The first was the turn of Durgilaka, an errand-boy Dharana felt for him and offered himself for the sacrifice instead of the errand-boy, who was much

dejected as he had to lose life. Dharana sent his request to Kālasena who found it extraordinary and just befitting Dharana. Kālasena then recognised Dharana, and became very glad. Dharana advised him to give up injury to living-beings even in sacrifices which can be better performed with the offerings of flowers, rice and scented things etc. Then Kālasena took Dharana to his own place along with the prisoners who were set free. The prisoners who were set free, were giveu some property and were permitted to go. (**P. 36. l. 2.**)

Dharana stayed there some days and went afterwards to his own place with money. The leaders of the town came to receive him. They counted his property which amounted to one crore and a quarter. Devanandi came back after half a month and his property only amounted to half a crore. On the festival of Madana Trayodashi, the leaders asked him to take out his chariot first. He declined their request calling such things simply childsh. (**P. 36. l. 15**)

After some time, he, who had spent all his earnings in good works, thought again

to undertake a journey for earning wealth He took his father's permission and went to the city of Vaijayanti He could not find much profit in selling his wares. So he thought to go to the opposite shore He got the ship made ready and started towards China There was a storm in the sea. The ship wrecked With the help of a plank, he arrived at Suvarna-dvipa He lighted fire there and he found that the fire turned the soil into gold He prepared several bricks, marked them with his name and made them into blocks He fixed up the broken halves of the boat and putting gold blocks in it he was preparing to go. In the meantime, there passed by the ship of Suvadana, with merchandise of little worth He saw Dharana, and stopped his ship Dharana put his gold blocks in the ship and promised him to give a lac worth of gold, when the ship would reach the shore Suvadana said he did not mind gold so much as he did Dharana's life. By luck, Laxmi was also taken up on the ship. Dharana recognised her and became very glad (P. 40. l. 5)

While the ship was on the way, the guardian demoness of Suvarna-dvipa came

After some time, Dharana became conscious. He could not understand his position. After a time he realised the perfidy of Laxmi for certain. In the meantime, the men of Toppa came searching for him. They saw him and took him to Toppa who was unhappy as he did not come home in the night. Toppa asked him to narrate the whole account. Dharana told about the perfidy and unchastity of his wife and faithlessness of Suvadana. Toppa got angry and approached the king. Though Dharana was unwilling to proceed, Toppa whom Dharana considered as his elder, pressed him. Suvadana was examined and afterwards Laxmi also was called. They totally denied the charge and even said that both of them Laxmi and Suvadana did not even know him. Dharana did not like to defend himself. Toppa however was very determined and even expressed to go through ordeals to set right the cause of Dharana. Dharana, seeing that he was putting Toppa in difficulty, said that the proof for the rightness of his cause existed as the gold-blocks were marked with his name. The gold-blocks were asked for. The king saw them but he did not find Dharana's name on them.

Dharana then asked the king to get all the blocks broken and see inside The blocks were broken and Dharana's name was found on the blocks Suvadana was immediately sentenced to death but was saved through the intercession of kind-hearted Dharana Laxmi was banished. (P 53 I 3)

The king then asked Dharana to take charge of his property The king sent his officers along with him The property was duly taken by Dharana Dharana offered Suvadana to take as much gold as he wished, for he had considered his life of greater value than the gold worth a lac he offered him, when he took him with his property on the ship Suvadana felt ashamed Dharana gave him gold worth eight lacs After settling his affairs, he went to Toppa (P 53 I 18)

After taking his meals with Toppa, he asked Toppa to give him three promises Toppa agreed With the first promise, he asked Toppa's treasurer to return him his jewels, which the treasurer did. With the second promise, he took half of them, and with the third promise, he made Toppa accept the other half Toppa, feeling Dharana

would take ill, accepted them. (**P. 54. l. 21.**)

Then Dharana went to his own city. The king came out to receive him. Dharana was led then to the royal palace where he was duly honoured. Then he went his home. There he offered charities etc. His parents asked him about Laxmi. He felt dejected. The parents did not further ask him thinking it would wound his feelings and that Laxmi might have done that usual female perfidy. The king then came to him and Dharana, being pressed by the king as to what order he wanted to promulgate, asked for the release of all prisoners and non-injury to all living-beings. The king promulgated this order, with due striking of prison-gongs. After spending there some time with Dharana, the king went away (**P. 56. l. 3.**)

Once Dharana went to garden Malayasundara, where he saw Revilaka, a son of a noble man, sporting with his beloved. He was reminded of Laxmi and her perfidy. There he, being dejected of this world, went with his friends to the grove of As'oka trees. He found there a great teacher named Arahadatta. Arahadatta and other hermits offered them religious benediction. They sat

on the ground. In order to test the sincerety of his intention, the saint first enlargéd upon the hardships of monastic life Dharana did not budge from his resolve Arahadatta then admired his enlightenment and in illustration of how difficult it is to get knówledge, he narrated his own life (P 58 l 18)

Arahadatta's Tale

There is a city named Achalapura There Jitas'atru was the king He had two sons. Aparājita and Samaraketu Aparājita was the heir-apparent and the other as a prince was put in charge of Ujjaini Once a border prince, Samarakesari attacked Achalapura and Samaraketu started with the army to punish him After defeating him, when he was returning, he saw a teacher named Rādha He felt averseness to the world After duly hearing religion from him, he took to hermit's life He arrived at a place called Tagarā There came from Ujjaini, the pupils of teacher Rahu, the pupil of teacher Rādha to Tagarā He asked him the news of his monastic life there They said everything was all right except that the sons of the king and

the royal chaplain produced troubles for hermits. (**P. 89. l. 53.**)

Aparājita thought to go to set the matter right at Ujjaini. He asked the permission to go to Ujjaini, which he gave. He went there and entered the fold of Rahū Kshamas'raman. The time for alms came; and he asked which houses were prohibited for begging them. The hermits asked him to stay at the monastery and not to go out; for he had a vow to beg his own alms and he asked which houses were prohibited for the same. A boy-pupil showed the houses and also particularly the one where princes dwelt, calling it the house of an adversary. Aparajita entered it first, and called out loudly the religious benediction. The servants asked him to go away quickly, thinking he would be maltreated. But he feigned deafness and cried out more loudly. The princes on the terrace heard this and came. The door was closed. The princes asked him to dance. He agreed to do it if somebody played upon the instruments. The princes agreed to play upon instruments. They gave false beats. The hermit apparently became angry and scolded them as ignorant sons of a cowherd.

This made them angry, and each of them attacked the hermit in turn and each of them had his limbs dislocated by the hermit, who know the art of fighting. The boys fainted The hermit, after opening the door went out and sat at a lonely place rapt in the study of scriptures The servants tried to make the boys conscious but in vain They informed the king who went to teacher Rahu, and related the matter to him He said that none from his fold might have done that, as the hermits of Jaina fold would never do such a thing for food At last Aparājita was pointed out The king went to him and recognised him He requested him to set right the dislocated joints of the boys and bring them to consciousness He agreed on the condition that along with setting the limbs right, he would also put in them right conduct The king agreed, if the boys had no objection Then the hermit came to them and put in them speech by bringing life only in the mouth. The hermit showed them their fault and asked them to take to hermit's life They repented and agreed. Then he set right the limbs After some time the son of the chaplain had in him a

little taint of malice towards his teacher. He neither censured the teacher nor confessed his malice before him. In due course he died and was born in Is'āna-heaven, where he enjoyed celestial pleasures. (**P. 63. l. 10.**)

One day the god felt, on account of the signs that appeared, that his life in heaven was then ending. He at last decided to consult Tirthankara Padmanābha as to where he should be reborn and whether he would be readily enlightened or not. Padmanābha said that he would be tardily enlightened through his brother As'okadatta, called by the other name Mūka on account of the following reason. (**P. 65. l. 7.**)

Nāgadatta, the son of merchant Tāpasa of Kaus'ambi, was married to Bandhumati. His father Tāpasa after his death was born in his house as a pig and was killed by a woman-cook on the day of festival. He then again was born there as a serpent, and the servants, who came there on the alarm being raised by the woman-cook, killed the serpent. He was then born as a son to his son and was named As'okadatta. He somehow had the knowledge of this previous lives.

Being aware that his daughter-in-law was his mother, and his son a father, he did not know how to address them He therefore decided to remain mute, whence he got the name Mūka. Thus twelve years passed away. A monk of superhuman knowledge named Meghanada came there and he sent his monk to recite to him the verse containing the description of his previous births He replied that he would follow the advice of the saint and went to see him The people were astonished to find him speaking, but still they called him Mūka (P. 67 l 14.)

Padmanābha also told the god that he would be awakened on the Siddhāyatana peak of the Vaitādhya mountain on the sight of his own earrings. The god after hearing this, went to As'okadatta at Kaus'āmbi, and narrated to him the account as told by Tirthankara He led him to the Vaitadhya mountain and in a cave on the Siddhayatana peak, the earrings were deposited The god gave him the desire-yielding jewel instructing that it should lead him to the Vaitadhya mountain, and that it would serve one purpose belonging to this world one day when thought over. The god went away

and falling from heaven in due course was born in the womb of Bandhumati. Bandhumati had a pregnancy-desire for mangoes which could not be then had. As'okadatta then contemplated on the desire-yielding jewel and got the mangoes after which she had a happy delivery. A son was born to her and he was named Arahadatta. (P. 68. l. 21.)

Arahadatta was taken by As'okadatta to monks and he asked him to bow to monks but he did not. His leanings were towards sensual pleasures, and he married four wives. As'okadatta, leading a faultless monk's life, died and became a god. He saw that Arahadatta was not coming to the right path. He put in him virulent dropsy and Arahadatta got so much pain that he decided to enter fire. No remedy would help him. (P. 70. l. 7.)

Now the god taking the form of S'abara physician came there and undertook to cure him on the condition he should take the renunciation or follow him with his instrument-bag. He agreed to take to hermit's life and by his magic skill, he cured him. Arahadatta took to hermit's life through

one monk of the Jaina Order who came there, but was soon disgusted the life of constraint and came back home He began to lead his former unrestrained life (P. 73. l. 25.) The god saw this He put in him even more virulent form of dropsy The S'abara physician was found out by his relatives He was cured on the condition that he should take to hermit's life which he did He again was disgusted and came back The god again put in him even more virulent disease The relatives scolded Arahadatta for his ways and they found out the S'abara physician who cured him and took him with himself on the condition that he would follow and obey him throughout (P 75 l 8) The S'abara physician was the god He produced an illusion of a village on fire The god ran to extinguish it with a bundle of grass Arahadatta uttered his surprise at this way of extinguishing fire while the god said that it was not more foolish than taking to secular life after taking renunciation He did not understand it The god then began to take the thorny way, leaving aside the main path Then Arahadatta expressed his surprise to which god said that

it was not more foolish than taking to secular life after renunciation. Arahadatta still had no knowledge. Then he created another illusion. In some shrine, people were putting up the idol of an Yaksha for worship and the idol tumbled down. This happened so many times that Arahadatta expressed his surprise at this. The god said that it was not stranger than one who though raised to the revered position of a hermit's life, tumbled down again in secular life. Arahadatta was not enlightened. Then the god created another sight. They saw a bull fractured and bruised in all limbs. The bull had tumbled in the well with the desire of having few straws of Dūrvā grass, leaving up fine Junjumaya grass only at a field's distance. The god explained to him that like a foolish bull, he abandoned unlimited happiness of attaining absolution; for, the worldly happiness was not worth even two straws. Arahadatta at last was enlightened. He was taken to the Vaitādhya mountain. The earrings were shown. He recognised his brother As'okadatta. He recollected his former births and took to renunciation. **(P. 18. I. 5.)**

[The main story continues.]

Dharana then took the hermit's life and taking to various observances, he acquired the fitness to take the observance of going alone. He came to Tamralipti and was in meditation outside the city in the garden There also had come Laxmi who after her banishment was found out by Suvadana and taken as a wife Laxmi saw Dharana and recognised him. The old malice again took hold of her She thought of proving him a thief by putting her necklace with a broken string before him and raise alarm. She did so and the policemen came running there to put him under arrest He was taken to the gallows but the gallows instead of piercing him fell down.

The people and the king were convinced, he was a true hermit The king asked him to narrate the real matter of the case which he did not, as he was under a vow of silence On the advice of the minister, Laxmi was searched for, but she had already fled away. Suvadana however was arrested in his flight Suvadana recognised Dharana and told in camera all the account. He was released and

he took to hermit's life under teacher Mangn (P. 82. l. 6.)

Laxmi was robbed on the way by thieves of her ornaments and also of all her clothes. She came near Kus'asthala, when the night was left a quarter. She saw outside the town the sacrificial fire lighted by Purohita for removing the evil influences of the queen. She mistook it for the fire of a caravan. The guards were alarmed thinking her a demoness and fell down on the ground unconscious. The Purohita with courage caught her, beat her and took her to the king. The king after putting her to various sorts of maltreatment, released her. She was killed by a lion in the forest and was born as a hell-dweller in the hell Dhūmaprabhā. Dharana, taking to fasting left this world and was born in the heaven Ārana as a god, (P. 83 l. 15,).

This chapter in all contains 71 verses. All of them are Aryas. The Arya has four feet; the first and the third contain 12 mātrās, while the second contains 18 and the forth 15 mātrās. Generally the foot is a complete unit in itself but sometimes the regular caesura

314 345.

is omitted after the 3rd gana, the Arya will be called Vipulā. (See स. क. भच १-२. Intro. P. xlviii ff.) Only verse 23 is in the nature of a Prastāra as described by Hemacandra in Chhandonus'āsana Prof Jacobi does not seem to have taken notice of it

For the style of the work, it is written in flowing Mahārāstri Prakrit But in places (P 41, P 44, etc.) it contains intolerably long compounds in imitation of the Sanskrit prose style Also there are parables (P. 75–77) and general instruction on topics like wealth (P. 36–37), fate (P 25) etc. There are often the links or S'rinkhalas in verses e g verses 47 to 51 or verses 23 etc

M C Modi

॥ समराइच्चकहा ॥

छट्ठो भवो ।

धरणो लच्छी य तह पइ-भज्जा ।

समराइच्चकहा

छट्ठो भवो।

अत्थि इहेव जम्बुद्दीवे भारहे वासे, परिहरिया अहम्मेण, वज्जिया कालदोसेण, रहिया उवद्दवेण, निवासो नयसिरीए,[1] मायन्दी नाम नयरी।

जीए महुमत्तकामिणिलीलाचकमणणेउररवेण।
भवणवणदीहिओयररया[2] वि हंसा नडिज्जन्ति ॥ १ ॥ ५
जीए सरलसहावो पियवओ धम्मनिट्टियनियचित्तो।
पढमाभासी[3] नेहालुओ य पुरिसाण वग्गो ॥ २ ॥

नमिऊण वीयरायमइराय हरिभद्दमुणिराय
समराइच्चकहाए विवरिस्सं छट्ठय भव किंचि ॥
चिरहकचायसायरतरणम्मि सुह होउ बालाण
इय चिंतिय आढत्ता बालट्ठ लहुटिप्पणी एसा ॥
मोइकुलुप्पण्णेण य सयलिया महुसूयणेणेसा
णेत्तकणिहिन्दुमिए विक्कमवरिसे रायणयरम्मि ॥

१ परिहृता अधर्मेण, वर्जिता कालदोषेण, रहिता उपद्रवेण, निवासः नयश्रियः (=नीतिश्रियः) इति नगरीवर्णनम्। २ भवनवनदीर्घिकावताररता भवनानां हर्म्याणां वनं समूहः तस्मिन् भवा दीर्घिका वाप्यः तासु अवतारे रता व्यापृता हंसा इत्यर्थः। ३ 'पढमाभासी' प्रथममाभाषत इति प्रथमाभाषी मैत्रीपर इत्यर्थः।

तत्थ दरियारिमद्दणो[४] सुकयधम्माधम्मववत्थो काल-
मेहो नाम नरवई। तस्स अईव वहुमओ सयलनयरिसे-
ट्ठिचूडामणी बन्धुदत्तो नाम सेट्ठि त्ति। सो य परम्मुहो
परकलत्ते न अब्भत्थणाए, अलुद्धो परविभवे न धम्मो-
५ वज्जणे, असंतुट्ठो परोवयारे न धणागमे, अहिगओ
पीईए न मच्छरेणं, दरिद्दो दोसेहिं न विहवेणं। तेण
सा नयरी, मलयवणं पिव पारिजाएण, वसन्तो विय
कुसुमुग्गमेण पाउससिरी विय मेहावलीए, सरयकालो
विय चन्दमण्डलेणं, अहियं विभूसिय त्ति। तस्स,
१० कमलायरस्स विय विलुप्पइ कोसो मित्तमण्डलेण,[५]
कप्पतरुवरस्स विय खन्धे पायं काऊण गहियाइं फलाइं
अत्थिनिवहेण। तस्स समाणकुलरूवविहवसहावा
हारप्पहा नाम भारिया। स इमीए सह धम्मत्थ-
अभग्गपसरं विसयसुहमणुहविंसु त्ति॥

१५ इओ य सो आणयकप्पवासी देवो तंमि देवलोए
अहाउयं पालिऊण चुओ समाणो समुप्पन्नो हारप्पहाए
कुच्छिंसि। दिट्ठा य णाए तीए चेव रयणीए चरिमजा-
मंमि सुमिणए, दिव्वपउमासणोवविट्ठा, धवलदुगुल्ल-
निवसणा, विविहरयणखचियरसणाकलावा, सुकुमाल-
२० मिउफंसेण उत्तरीएण पच्छाइयपओहरा, मुत्तावलीवि-
हूसियाए सिरोहराए विब्भाजमाणा, रुणटन्तमहुयरफु-
ल्लगहियकमला, धवलकरिवरेहिं दिव्वकञ्चणकलसेहिं
अहिसिच्चमाणा, सिरी वयणेणमुयरं पविसमाणि त्ति॥

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४. दृप्तारिमर्दनः। ५. कमलाकरस्य कमलयुक्तसरोवरस्य इव कोशः मुकुलं, पक्षे निधिः, मित्रमण्डलेन, सूर्यबिम्बेन, पक्षे सुहृत्समूहेन, विलुप्यते ह्रियत इति वाक्यार्थः।

तओ त दट्ठूण विउद्धा एसा। साहिओ तीए हरिसनिब्भराए दइयस्स। भणिया य णेण। "सुन्दरि, सिरिनिवासो ते पुत्तो भविस्सइ।" पडिस्सुयमिमीए। तओ विसेसेण तिवग्गसपायणरयाए[6] अइक्कन्तो कोइ कालो। पत्तो पसूइसमओ। पसूया य एसा, जाओ से दारओ, निवेइओ परितोसनामाए चेडियाए बन्धुदत्तस्स। परितुट्ठो एसो। दिन्न तीए पारिओसिय। कय उचिय करणिज्ज। अइक्कन्तो मासो दारयस्स। पइट्ठावियं च से नाम पियामहस्स सन्तिय धरणो त्ति। पत्तो कुमारभाव, गाहिओ कलाकलाव। निम्माओ[7] य तत्थ पयाणुसारी[8] सवुत्तो॥ ५ १०

एत्थन्तरम्मि सो विजयजीवनारओ तओ नरयाओ उव्वट्टिऊण पुणो ससारमाहिण्डिय अणन्तरभवे तहाविहमणुट्ठाण काऊण तीए चेव नयरीए कत्तियस्स सेट्ठिस्स जयाए भारियाए कुच्छिसि इत्थियत्ताए[9] उववन्न त्ति। जाया कालक्कमेण। पइट्ठाविय च से नाम लच्छि त्ति। पत्ता य जोव्वण। अचिन्तणीययाए कम्मपरिणामस्स, भवियव्वयाए निओएण, महाविभूईए परिणीया य णेण। अत्थि पीई धरणस्स लच्छीए, न उण तीए धरणम्मि। चिन्तेइ एसा। 'अल मे जीवलोएण, जत्थ धरणो पइदिण दीसइ' त्ति। एव च विडम्बणापाय विसयसुहमणुहवन्ताण अइक्कन्तो कोइ कालो॥ १५ २०

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६ धर्म अर्थ काम इति त्रयाणा पुरुषार्थाणा सपादने प्राप्तौ रताया । ७ निर्मायो निष्कपट । ८ पदानुसारलब्धियुक्त यस्तु सूत्रस्य प्रथमे पदे पठ्यमान आत्मन लब्धिप्रभावेण सकलमेव सूत्र पठति स पदानुसारी । ९ स्त्रीभावेन ।

अन्नया य पयत्ते मयणमहूसवे कीलानिमित्तं पयट्टो रहवरे धरणो मलयसुन्दरं उज्जाणं। पत्तो नयरिदुवारदेसं। एत्थन्तरंमि तओ चेव उज्जाणाओ कीलिऊण गओ रहवरेण नयरिदुवारदेसभायं पउमनन्दिसेट्ठिपुत्तो
५ देवनन्दि त्ति। मिलिया रहवरा दुवारदेसभाए। वित्थिण्णयाए रहवराणं न दोण्हं पि निग्गमणपवेसभूमी।

भणियं च देवनन्दिणा। "भो भो धरण, ओसारेहि[10] रहवरं ताव, जाव मे पविसइ रहो" त्ति।

धरणेण भणियं। "अइगओ मे रहो, न तीरए
१० वालेउं[11]। ता तुमं चेव ओसारेहि, जाव मे नीसरइ त्ति"।

देवनन्दिणा भणियं। "भो भो धरण, अह केण उण अहं भवओ ऊणओ, जेण रहवरं ओसारेमि"।

धरणेण भणियं। "भो भो देवनन्दि, तुल्लमेवेयं"।

एवं च वित्थक्का दुवे वि सेट्ठिपुत्ता। रुद्धो निग्ग-
१५ मपवेसमग्गो नायरयाणं। पवित्थिण्णो जणवाओ, विन्नाओ एस वुत्तन्तो नयरिमहन्तएहिं। आलोइयं च णेहिं। "दुवे वि खु महापुरिसपुत्ता, न खलु एत्थ एगस्स वि निरागरणं जुज्जइ[12] त्ति। ता इमं एत्थ पत्तयालं;[13] निब्भच्छिज्जन्ति[14] एए। जहा। 'कीस तुब्भे
२० पुव्वपुरिसज्जिएणं विहवेणं गव्वमुव्वहह। केण तुम्हाण नियभुओवज्जिएणं दविणजाएणं दिन्नं महादाणं। केण

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१० अपसारय पार्श्वे कुरु। ११ न शक्यते वालयितुं। १२ द्वौ अपि खलु महापुरुषपुत्रौ, न खलु अत्र एकस्य अपि निराकरणं (दुरीकरणं) युज्यते। १३ प्राप्तकालं कालोचितं। १४ निर्भर्त्स्येते अवमान्येते।

वा कोराविओ धम्माहिगारो। केण वा अब्भुद्धरिओ विहलवग्गो[15]। केण वा परिओसिया जणणिजणया। ता किमेइणा निरत्थएण बहुजणोवहसणिज्जेण अहो-पुरिसियापाएण चेट्ठिएण। अओ उवसहरह एय, ओसारेह नियनियथामाओ चेव पिट्ठओ रहवरे किमन्नेण' ५ ति। एवमालोचिऊण 'इणमेव तुब्भेहिं ते वत्तव्व' त्ति भणिऊण विसज्जिया वयणविन्नासकुसला, धम्मत्थविसारया, परिणया वओवत्थाए, निवासा उवसमस्स, इहपरलोयावायदसगा, सुट्ठिया धम्मपक्खे, सयलनयरिजणबहुमया, चत्तारि चारिया[16]। गया ते तेसिं १० समीव। अब्भुट्ठिया[17] य णेहिं। अणुसासिया चारिएहिं। साहिओ पउराहिप्पाओ। सोहण ति परितुट्ठो देवनन्दी। 'असोहण' ति लज्जिओ धरणो।

भणिय च तेण। "भो भो महन्तया, ज तुब्भे आणवेह, तमवस्स मए कायव्व। किं तु पडिवोहिओ १५ अह तुब्भेहिं, लज्जिओ य अत्तणो चेट्ठिएण, महई मे ओहावणा,[18] आमगब्भपाय[19] च मन्नेमि अत्ताणय। ता एवं मे अणुग्गहं करेह। ओसारिज्जन्तु एए रहवरा। गच्छामो य अम्हे इओ अज्जेव देसन्तर। तओ सवच्छरेण जो चेव णे पहूय दविणजाय विढविऊण[20] २० इहागच्छिय अहियं सप्पुरिसचेट्ठियं करेस्सइ, तस्सेव सन्तिओ[21] रहो इमीए चेव तेरसीए पविसिस्सइ या निक्खमिस्सइ वा" ॥

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१५ विहलवर्ग दु:खव्यसजन। । १६ चारिका जनसमुदायस्य प्रधानपुरुषा । १७ अभ्युत्थिता सम्मानयितु उत्थिता । १८ अपभावना अनादर । १९ आमगर्भप्राय अपक्वगर्भसमान । २० समुपार्ज्य। २१ 'सन्तिओ' इति सम्बन्धार्थदर्शक शब्द ।

चारिएहिं भणियं। "अलमेइणा अभिनिवेसेण"।
धरणेण भणियं। "न अन्नहा मे निव्वुई होइ"।
चारिएहिं भणियं। "पउरामेत्थ पमाणं"।
धरणेण भणियं। "निवेएह पउराणं"।
५ देवनन्दिणा भणियं। "जुत्तमेयं, को एत्थ दोसो"॥

तओ निवेइयं पउराणं। बहुमयं च तेसिं। सद्दाविया य तेसिं जणणिजणया। साहिओ वुत्तन्तो, बहुमओ य तेसिं पि। तओ काराविया सवहं 'न तुब्भेहिं एएसिं संवाहणा कायव्वा'। सद्दाविया धरणदेवनन्दी। १० समप्पियं पत्तेयं[22] तेसिं पञ्चदीणारलक्खपमाणं भण्डमोल्लं। कयं च ववत्थापत्तयं[23] 'जो चेव एएसिं संवच्छरब्भन्तरे अहिययरदविणजाएण पोरुसं पयडइस्सइ, तस्सेव सन्तिएण रहवरेण गन्तव्वं, न इयरस्स'। दिन्ना य णेहिं सहत्था। मुद्दियं पत्तयं। छूढं [24]पउ- १५ रभण्डारे। निग्गया नियपरिवारपरिवारिया महया चडयरेण[25] धरणदेवनन्दी; गेण्हिऊण जहोचियं भण्डं पयट्टा देसन्तरं, एगो उत्तरावहं, अवरो पुव्वदेसं।

एत्थन्तरंमि चिन्तियं लच्छीए। "दीहाणि देसन्तराणि; सुहेण विओओ, दुक्खेण समागमो; ता २० न-याणामो, अन्तराले किमहं पाविस्सं ति। अवावाविओ चेव विउत्तो खु एसो"। गया य सत्थवाहपुत्ता एगं पयाणयं। पेसियाओ य एएसिं बन्धुदत्तपञ्चनन्दीहिं सरीरठिइनिमित्तमालोचिय आउच्छिऊण नयरिमहन्तए

२२ प्रत्येकम्। २३ व्यवस्थापत्रकम्। २४ क्षिप्तं। २५ जनसमूहेन।

सपरिवाराओ वहूओ, मिलियाओ य एयसिं। पइदि-
णपयाणएहिं च गच्छमाणाण अइक्कन्ता कइवि दियहा॥

अन्नया य परिवहन्ते सत्थे दिट्ठो धरणेण एगमि
वणनिउञ्जे अच्चन्तसोमरूवो उप्पायनिवाए[२६] करेमाणो
विज्जाहरकुमारओ। गओ तस्स समीवं। पुच्छिओ य   ५
एणो। 'भो किंनिमित्तं पुण तुमं असजायपक्खो विय
गरुडपोयओ मुहवियारोवलक्खिज्जमाणनहङ्गणगमणू-
सुओ विय उप्पायनिवाए करेसि। आचिक्ख, जइ
अकहणिज्जं न होइ"।

तओ 'अहो से भावन्नुयया,[२७] अहो आगई, अहो १०
वयणविन्नासो' त्ति चिन्तिऊण भणियं विज्जाहरेण।
"भो, सुण। अहं खु वेयड्ढपव्वए अमरपुरनिवासी
हेमकुण्डलो नाम विज्जाहरकुमारो अणब्भत्थविज्जो
सयनिओयपरो[२८] तत्थेव चिट्ठामि, जाव समागओ
तायस्स परममित्तो विज्जुमाली नाम विज्जाहरो। १५
भणिओ य ताएण। 'कुओ तुमं, कीस वा विमणदु-
म्मणो दीससि'। तेण भणियं। 'विञ्झाओ[२९] अहं।
विमणदुम्मणत्ते पुण इमं कारणं। दिट्ठो मए विञ्झाओ
इहागच्छमाणेण उज्जेणीए निव्वेयकारणं'। ताएण
भणियं। 'कीइसं निव्वेयकारणं'। विज्जुमालिणा २०
भणियं। 'सुण —

अत्थि उज्जेणीए सिरिप्पहो नाम राया। तस्स
रूविणि व्व कुसुमाउहवेजयन्ती जयसिरी नाम धूया।
सा य पत्थेमाणस्स वि न दिन्ना कोङ्कणरायपुत्तस्स
सिसुपालस्स, दिन्ना इमेण वच्छेसरसुयस्स परोवया- २५

२६ उत्पातनिपातान्। २७ भावज्ञता। २८ स्वतनियोगपर स्वतकार्य-
व्यापृत। २९ विन्ध्यतः विन्ध्यपर्वतात्।

रकरणेक्कलालसस्स सिरिविजयस्स। कुविओ सिसु-
वालो। आगओ जयसिरिविवाहनिमित्तं सिरिविजओ।
तओ पारद्धे महाविभूईए विवाहमहूसवे निग्गया मय-
णवन्दणनिमित्तं समालोचिय विहाएणमवक्खन्दं
५ दाऊणं[30] अवहरिया सिसुवालेण जयसिरी। उप्पाइओ
कलयलो। मुणिओ वुत्तन्तो सिरिविजएणं। लग्गो
मग्गओ[31]। समासाइओ सिसुवालो। आवडियमाओ-
हणं। गाढपहारीकएणं च जेऊण सिसुवालं नियत्तिया
जयसिरी। पहारगरुययाए य सो महाणुभावो पाण-
१० संसए वट्टए। सा वि रायधूया 'न अहमेयंमि अक-
यपाणभोयणे पाणवित्तिं करेमि' त्ति वामकरयलपणा-
मियवयणपङ्कया अणाचिक्खणीयं अवत्थन्तरमणुहवन्ती
दुक्खेण चिट्ठइ॥

एयं मे एत्थ कारणं'। ताएण भणियं। 'ईइसो
१५ एस संसारो। खेल्लणयभूया खु एत्थ कम्मपरिणईए
पाणिणो[32]। ता अलं निव्वेएण'॥ तओ मए चिन्तियं।
'साहियं मे कह्लं चेव हिमवन्तपव्वयगयस्स दरिह-
रुग्गयं[33] महोसहिमवलोइऊण गन्धव्वरइनामेण गन्ध-
व्वकुमारेण मम वयंसएण। जहा, भो हेमकुण्डल,
२० सच्चो खु एस लोयवाओ, जं अचिन्तो हि मणिम-
न्तोसहीण पभावो त्ति, जओ एकाए ओसहीए सो
पहावो, जेण विदारियट्ठी[34] वि खग्गाइपहारो इमीए
पक्खालणोयएणं पि पणट्ठवेयणं तक्खणा चेव रुज्झइ

३० विभातेन प्रभातेन अवस्कन्दं सहसा अभिपातं दत्त्वा। ३१ मग्गओ पश्चात्। ३२ क्रीडनकभूताः खलु अत्र कर्मपरिणत्या प्राणिनः। ३३ दरीगृहोद्गत गुहायामुत्पन्नं। ३४ विदारितास्थी विदारितं अस्थि यस्य सः।

त्तिं। दिट्ठपच्चया[35] य मे एसा। ता गच्छामि अहय हिमवन्ते गेण्हिऊण तय ओसहिं उवणेमि सिरिविजयस्स। तओ सुमरिऊण कहंचि गयणगामिणिं विज्ज गओ हिमवन्तपव्वय। गहिया ओसही। ओइण्णो हिमवन्तो। 'मा सिरिविजयस्स अच्चाहिय भविस्सइ' त्ति पडिनियत्तो वेयण। पत्तो एय निउञ्ज, खीणगयाए वेयागमणेण वीसमणनिमित्त ओइण्णो इटइ, कय चलणसोय,[36] उवविट्ठो कुरवपायवसमीवे, ठिओ मुहुत्तमेत्त, उच्चलिओ य उज्जेणिं। सुमरिया गयणगामिणी विज्जा, जाव अहिणवगिहीयत्तणेण गमणसभमेण य विसुमरिय मे एय। तओ सा न वहइ त्ति उप्पायनिवाए करेमि" ॥

धरणेण भणियं। "भो एव ववत्थिए को इह उवाओ"।

हेमकुण्डलेण भणिय। "नत्थि उवाओ। अओ चेव रायउत्तविणाससङ्काए उत्तम्मइ मे हियय, पणस्सइ मे मई। सव्वहा न अप्पपुणाण समीहिय सपज्जइ त्ति दढ विमणो म्हि"।

धरणेण भणिय। "भो अत्थि एस कप्पो, ज सा अन्नस्स समक्ख पढिज्जइ"।

हेमकुण्डलेण भणिय। "अत्थि"।

धरणेण भणियं। "जइ एव, ता पढ, कयाइ अहं ते पय लहामि"।

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३५ दृष्टप्रत्यया दृष्ट प्रत्यय तस्या ओषध्या प्रयोगस्य साफल्य यस्या सा दृष्टप्रत्यया ओषधि। ३६ चरणशौच पादप्रक्षालनम्।

तओ हेमकुण्डलेण 'नत्थि अविसओ पुरिस-
सामत्थस्स' त्ति चिन्तिय सासन्नसिद्धिं काऊण पढिया
विज्जा। पयाणुसारित्तणेण लद्धं पयं धरणेण। साहियं
हेमकुण्डलस्स। परितुट्ठो एसो। भणियं च णेण।
५ "भो भो महापुरिस, दिन्नं तए जीवियं मम समी-
हियसंपायणेण रायउत्तस्स; ता किं ते करेमि"॥

धरणेण भणियं। "कयं ते करणिज्जं; गच्छ,
समीहियं संपाडेहि"॥

तओ हेमकुण्डलेण 'अहो से महाणुभावय' त्ति
१० चिन्तिय 'परत्थं करेज्जासि' त्ति भणिऊण दिन्नं
ओसहिवलयखण्डं। पणयभङ्गभीरुत्तणेण गहियं च
णेण। गओ विज्जाहरो, आगओ य धरणो नियसत्थं।
अइक्कन्ता कइवि दियहा॥

अन्नया य गिरिनइतीरंमि समावासिए सत्थे
१५ गवलजलयवण्णा वेल्लिनिबद्धुद्धकेसहारा वक्कलद्धनिव-
सणा कण्णियकोदण्डवावडग्गहत्था सुणयवन्द्रसंगया
सदुक्खं रुयमाणा दिट्ठा धरणेण नाइदूरगामिणा सव-
रजुवाणय त्ति। सद्दाविया णेण पुच्छिया य। भो
किंनिमित्तं रुयह" त्ति। तेहिं भणियं। अज्ज, अत्थि
२० अम्हाणं कालसेणो नाम पल्लीवई।

जस्स इह विम्हियाओ सत्तिनियाणाणि चिन्तयन्तीओ।
न समल्लियन्ति दुग्गं परचक्कभए वि वाहीओ॥ ३॥
[27]एक्कसरघायलद्धा जस्स य करिकुम्भदारणेक्करसा।

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३७ एकशरघातलब्धाः यस्य च करिकुम्भदारणैकरसाः,
नापि विह्वलशरीराः व्याकुलितदेहाः गच्छन्ति पदमपि केसरिणः॥

न वि विहलन्तसरीरा गच्छन्ति पयं पि केसरिणो॥४॥

सो खु केसरी आगओ त्ति आयण्णिय घेत्तूण कोदण्ड कण्णियसरं च एगागी चेव निग्गओ पल्लीओ। न दिट्ठो य णेण नग्गोहपायवन्तरिओ केसरी। गओ तस्स समीवं। गहिओ य णेण पट्ठिदेसे। वावाइओ तेण वलिऊण कट्टारएण[38] केसरी। तेण वि य से तोडियं उत्तिमङ्गखण्डं। तओ सो 'नत्थि मे जीवियं' ति मन्नमाणो जलणपवेसं काउमारद्धो। मुणिओ से एस वुत्तन्तो गेहिणीए। तओ सा वि आवन्नसत्ता तं चेव काउं ववसिया, वारिया वि पल्लीवइणा न विरमइ त्ति। तओ तेण पेसिया अम्हे तीए सधारणत्थं पिउणो से आणयणनिमित्तं। वीररसपहाणो खु सो सयणवच्छलो य। ता न-याणामो, किं पडिवज्जिस्सइ त्ति। महादुक्खपीडिया असमत्था य धरिउं इमं सोयाइरेयं अविज्जमाणोवाया य पडिवज्जिऊण इत्थियाभावं केवलं रुयम्ह"॥

धरणेण भणियं। "भद्दा, अलं सोएण। दसेहि मे पल्लीवइं। कयाइ जीवावेमि अहयं"॥

तओ चलणेसु निवडिऊण हरिसवसुप्फुल्ललोयणेहिं जंपियं सबरेहिं "अज्ज, एवं तुमं देवावयारो विय आगईए। ता तुमं चेव समत्थो सि देव समासासेउं। अन्नं च। जइ अम्हेसु अणुग्गहबुद्धी अज्जस्स, ता तुरियं गच्छउ अज्जो, मा तस्स महाणुभावस्स अच्चाहियं भवे। तओ घेत्तूण विज्जाहरविइण्ण

३८ 'कटारअ' खड्ग।

ओसहिवलयं आरुहिय वेसरं[39] कइवयनिययपुरिसप-
रिवारिओ तुरियतुरियं गओ सत्थवाहपुत्तो। दिट्ठो
य तेणं नग्गोहपायवतलंमि चियगासन्नसंठिओ रुहिर-
धारापरिमियगत्तो सिणेहसारमसद्दं च रोचमाणीए
५ जायाए संगओ कालसेणो। निवेइओ से वुत्तन्तो
सवरजुवाणएण। अब्भुट्ठमाणो य मुच्छानिमीलिय-
लोयणो निवडिओ धरणिवट्ठे। धरणेण भणियं।
'उदयमुदयं' ति। तओ आणीयमुदयं नलिणिपत्तेणं।
छूढमोसहिवलयं दाऊणमुत्तिमङ्गखण्डं। सित्तो य
१० णेण, जाव अचिन्तयाए ओसहिपहावस्स पुव्वरूवाओ
वि अहिययरं दंसणीओ अलक्खिज्जमाणवणविभाओ
उट्ठिओ कालसेणो। तुट्ठा य से घरिणी सह परिय-
णेण। चलणेसु निवडिऊण भणियं च णेण। "अज्ज,
पिययमाजीयरक्खणेण संपाडियमहापओयणा तुह
१५ सन्तिया पाणा; किमेत्थ अवरं भणीयइ"। धरणेण
भणियं। "सव्वसाहारणा चेव महापुरिसपाणा हव-
न्ति। किमेत्थ अहियं"। कालसेणेण भणियं। "ता
आइसउ अज्जो, जं मए कायव्वं" ति। धरणेण भणियं।
"महापुरिसो खु तुमं; ता किं अवरं भणीयइ; तहा
२० वि सत्तेसु दया"। कालसेणेण भणियं। "परिवज्जिया
जावज्जीवमेव मए अज्जवयणेण पारद्धी[40]"। धरणेण
भणियं। "कयं मे करणिज्जं"। तओ गओ सत्थवाह-
पुत्तो नियसत्थं ॥

अइक्कन्ता कइवि दियहा अणवरयपयाणएण।

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३९ 'वेसर' अश्वनरः। ४० परिवर्जिता यावज्जीवमेव आर्यवचनेन पापर्द्धिः आखेटकम्।

दिट्ठो य णेण पक्खसन्धीए[४१] उववासट्ठिएण आयामु-
हीसन्निवेसम्मि[४२] आवासिए सत्थे जरचीरनिवसणो
गेरुयविलित्तसव्वगत्तो खन्धदेसारोवियतिक्खसूलिओ,
अचोरो चेव चोरो त्ति करिय गहिओ, वज्जन्तविर-
सडिण्डिम वज्झत्थामं[४३] नीयमाणो चण्डालजुवाण- ५
ओ त्ति । तेण वि महन्त सत्थमवलोइय सुद्दयाए
आसयस्स, वल्लहयाए जीवियस्स, समीवम्मि चेव महया
सद्देण जपियं । "भो भो सत्थिया, सुणेह तुब्भे ।
महासरनिवासी मोरिओ नाम चाण्डालो अहं,
कारणेण य कुसत्थलं पयट्टो, विप्पलद्धबु- १०
द्धीहि य दण्डवासिएहिं अपेच्छिऊण चोरे अदो-
सयारी चेव मन्दभागी गिहीओ म्हि । ता मोयावेह,
भो मोयावेह, सरणागओ अहं अन्नाण । अन्नं च,
मरणदुक्खाओ वि मे इयमब्भहियं, जं तहाविहनिक्क-
लङ्कपुव्वपुरिसाज्जियस्स जसस्स विणं वि दोसेण १५
मइलण[४४]त्ति । ता मोयावेह, भो मोयावेह" ॥

तओ सुद्धचित्तयाए चिन्तियं धरणेण । 'न खलु
दोसयारी एव जपइ' । करुणापवन्नेण भणिया णेण
आरक्खिगआ । "भो भो कुलउत्तया, मम कएण खिही-
रह मुहुत्तयं, जाव पयमन्तरेण विन्नविऊण नरवइं २०
दविणपयाणेणावि मोयावेमि एयं" ।

तेहिं भणियं । 'जइ एवं, ता लहुं होहि" ।

तओ घेत्तूण नरिन्ददरिसणनिमित्तं दीणारसय-

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४१ पक्षसन्धि अमावास्यायाम् । ४२ आयामुखी नाम नगरी । तस्या एव संनिवेशे तस्मिन् । ४३ वध्यस्थानम् । ४४ दण्डपाशिकैः । ४५ मलिनता कलंक ।

सहस्समुल्लं मुत्ताहलमालं गओ नरवइसमीवं। दिट्ठो य णेण राया। साहिऊण वुत्तन्तं विन्नत्तो चण्डालन्तरेण नरवई। कओ से पसाओ। दूयसहिओ य तस्स मोक्खणनिमित्तं आगओ तमुद्देसं। मोयाविओ

५ एसो। 'तुब्भे इमस्स जीवियदायग' त्ति भणिऊण पूइया आरक्खिया। देवाविऊण पाहेयं भणिओ य चण्डालो। 'भद्द, संपाडेहि समीहियं'। 'अज्ज, मा तुह सा अवत्था हवउ, जीए मए चिय पओयणं' ति भणिऊण कयञ्जलिउडो खिइनिमियजाणुकरयलमुत्ति-

१० मङ्गो पणमिऊण सत्थवाहपुत्तं गओ चण्डालो ॥

धरणो वि य कइवयपयाणएहिं पत्तो उत्तरावहतिलयभूयं अयलउरं नाम पट्टणं। दिट्ठो य राया। बहुमन्निओ तेणं। विभागसंपत्तीए य विक्किणियमणेण भण्डं। [46]समासाइओ अट्ठगुणो लाभो। ठिओ

१५ तत्थेव कयविक्कयनिमित्तं चत्तारि मासे। पुण्णोयएणं च विढत्तं दविणजायं। संखाचियं च णेण, जाव अत्थि कोडिमेत्तं ति। तओ गहियं मायन्दिसंववहारोचियं भण्डं। भराविओ सत्थो। पयट्टो नियदेसागमणनिमित्तं महया चडयरेण।

२० पइदियहपयाणएण य सवरवहूगेयसुहियमयजूहं।
थेवदियहेहि सत्थो पत्तो कायम्बरिं अडविं ॥५॥
वसहमयमहिससद्दूलकोलसयसंकुलं महाभीमं।
माइन्दविन्दचन्दणनिरुद्धससिसूरकरपसरं ॥६॥

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४६ विभागसंप्राप्त्या च विक्रीतमनेन भाण्डम्। क्रयमूल्यस्य कंचिद्विभागं अंशं अधिकं गृहीत्वा विक्रीतमनेन वस्तुजातमित्यर्थः।
४७ शवरवधूगेयसुखितमृगयूथम्।

फलपुट्टतरुवरट्ठियपरपुट्ठविमुक्कविसमहल्लबोल[48]।
तरुकणइकयन्दोलणवाणरबुक्काररमणिज्जं[49]॥ ७ ॥

मयणाहदरियरुञ्जियसद्दसमुत्तत्थफिडियगयजूहं।
वणदवजालावेढियचलमयरायन्तगिरिनियरं[50] ॥ ८ ॥

निद्दयवराहघोणाहिघायजज्जरियपल्ललोयन्त। ५
दप्पुद्धुरकरिनिउरुम्बदलियहिन्ताल[51]सघाय ॥ ९ ॥

तीए वहिऊण सत्थो तिण्णि पयाणाइ पल्ललसमीवे।
आवासिओ य पल्ललजलयरसजणियसरसोहं ॥ १० ॥

आवासिऊण तीरे सरस्स मज्झमि कीलिऊण सुहं।
तो रयणीए सत्थो सुत्तो दाऊण थाणाइ ॥ ११ ॥ १०

रयणीए चरिमजाममि भीसणयसिङ्गसद्दगड्डभा।[52]
अह सवरभिल्लसेणा पडिया सत्थमि वीसत्थे ॥१२॥

हण हण हण त्ति गड्डभसद्दसजणियजुवइसतासा।
अन्नोन्नमभमा लग्गदीहकोदण्डसघाया ॥ १३ ॥

तीसे समद्दवोहियसत्थियपुरिसेहि मह[53]महाभीमं। १५
जुज्झमह सपलग्ग सरोहविच्छिन्नसरनियरं ॥ १४ ॥

सत्थियपुरिसेहि दढ सेणा दप्पुद्धुरेक्कवीरेहिं।
आघाए च्चिय चित्ता दिसो दिसं हरिणजूहं व्व ॥१५॥

तो धीरसेणपमुहा सवरा सव्वे पुणो वि मिलिऊण।
अन्नोन्नतज्जणाजणियरोसपसरा समल्लीणा ॥१६॥ १०

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४८ हल्बोल कोलाहल (दे. ना ८. ६४)। ४९ कणइ लता (दे. ना २. २५) तरुलताकृतान्दोलनवानरबुक्कारशब्दरमणीयम्। ५० वनदवज्वालावेष्टितचलन्मृगराजगिरिनिकराम्। ५१ हिन्ताल: वृक्षविशेष। ५२ 'गड्डभ' हर्षको ध्वनि (दे. ना २. ८१) ५३ महत।

अह निज्जिओ स सत्थो थेवत्तणओ य सवरसेणाए।
पयरो पिवीलियाणं भीमं पि भुयंगमं डसइ ॥[54]१७॥

निज्जिणिऊण य सत्थं रित्थं घेत्तूण निरवसेसं पि।
बन्दं पि किंपि सवरा उवट्ठिया कालसेणस्स ॥१८॥

५ भणियं च णेहिं। "एयं रित्थं सत्थाओ देव आणीयं बन्दं च किंपि थेवं। संपइ देवो पमाणं" ति। तओ कालसेणेण पुच्छिया बन्दयपुरिसा। "भो कुओ एस सत्थो कस्स वा सन्तिओ" त्ति। एत्थन्तरंमि मीह-कयपहारसंरोहणनिमित्तं सत्थवाहपुत्तेण सहागओ १० उवलद्धो पच्चभिन्नाओ णेण संगमो नाम सत्थवाहपुत्त-पुरिसो। भणियं च णेण। "भद्द, कहिं तुमं मए दिट्ठो" त्ति। तेण भणियं। "न-याणामो तुमं चेव जाणसि" त्ति। कालसेणेण भणियं। "अवि आसि तुमं इओ उत्तरावहपयट्टस्स मम पाणपयाणहेउणो १५ अविन्नायनामधेयस्स सत्थवाहपुत्तस्स समीवे"। संग-मेण भणियं। "को कहं वा तुह पाणपयाणहेऊ"। कालसेणेण भणियं। "अत्थि इओ अईयवरिसंमि[55] कयन्तेणेव केसरिणा कहंचि कण्ठगयपाणो अहं कओ आसि। तओ इओ उत्तरावहं वच्चमाणेण केणावि २० सत्थवाहपुत्तेण न-याणामो कहिंचि जीवाविओ म्हि। ता एवं सो मज्झ पाणपयाणहेउ" त्ति। तओ सुमरि-ऊण वुत्तन्तं पच्चभियाणिऊण कालसेणं भणियं संग-मेण। "जइ एवं, ता आसि दिट्ठो तुमए"। कालसेणेण सबहुमाणमवरुण्डिऊण[56] पुच्छिओ संगमओ। "भद्द,

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५४ प्रकरः समूहः पिपीलिकानां भीमं अपि भुजंगमं दशति।
५५ अतीतवर्षे गतवर्षे। ५६ आश्लिष्य (दे. ना. १. ११.)।

कहिं सो सत्थवाहपुत्तो"। तओ वाहजलभरियलोयणेण भणियं सगमएण। "भो महापुरिस, देव्वो वियाणइ" त्ति। कालसेणेण भणियं। "कह विय"। सगमएण भणियं। "सुण, एसो खु तस्स सन्तिओ चेव सत्थो। आवडिए य महत्थघाए कोदण्डसरसहाओ दिट्ठो मए सबरसमुहं धावमाणो। तओ न सम्मं वियाणामि"॥ ५

तओ एयमायण्णिऊण दीहं च नीससियं 'हा कयमकज्जं' ति भणिऊण मोहमुवगओ कालसेणो, वक्कलाणिलेण वीइओ सबरेहिं, लद्धा चेयणा। भणियं च णेण। "हरे, न एत्थ कोइ वावाइओ" त्ति। सबरेहिं भणियं। "न वावाइओ, केवलं पहारीकओ" त्ति। तओ निरूविया पडिवद्धपुरिसा, न दिट्ठो य धरणो। तओ एगत्थ रित्थं करेऊण समासासिऊण सत्थं पडिवद्धपुरिसाण य वणकम्ममाइसिय[५७] धरणगवेसणनिमित्तं पयट्टाविया दिसो दिसं सबरपुरिसा। अप्पणा य 'हा दुट्ठु कयं' ति चिन्तयमाणो गओ तं गवेसिउं। न दिट्ठो य तेण धरणो। समागओ सत्थं। मिलिया सव्वसबरा। निवेइयं च णेहिं। 'देव, न दिट्ठो' त्ति। तओ परं सोगमुवगओ कालसेणो। भणियं च णेण। १० १५

"दुज्जणजणम्मि सुकयं असुहफलं होइ सज्जणजणस्स। २०
जह भुयगस्स विदिन्नं खीरं पि विसत्तणमुवेइ ॥१९॥
दिन्ना य णेण पाणा मज्झ जायाए तह य पुत्तस्स।
एयस्स मए पुण सव्वमेव विवरीयमायरियं ॥२०॥

ता किं एइणा अयालकुसुमनिग्गमेण विय निप्फलेण वायावित्थरेणं। भो भो सत्थिया, भो भो सबरा। २५ एसा मह पइन्ना।

५७ व्रणकर्म आदिश्य।

जइ तं न घडेमि अहं इमिणा विहवेण पञ्चहि दिणेहिं।
पइसामि सुहुयहुयवहजालानिवहंमि किं बहुणा" ॥२१॥

एवं च पइन्नं काऊण कयं कुलदेवयाए कायम्ब-
रिनिवासिणीए ओवाइयं[५८]।

५ " जइ तं महाणुभावं जीवन्तं एत्थ कहवि पेच्छिस्सं।
दसहि पुरिसेहि भयवइ तो तुज्झ बलिं करिस्सामि"॥२२॥

एवं च ओवाइयं काऊण गहियाणेयदिवसपाहेया
पट्ठविया धरणगवेसणनिमित्तं दिसो दिसं सबरा।
अप्पणा वि य अच्चन्तविमणदुम्मणो गओ तं गवेसिउं॥

१० सो पुण धरणो विणिज्जिए सत्थे 'न एत्थ अन्नो
उवाओ' त्ति चिन्तिऊण ओसहिवलयमेत्तरित्थो घेत्तूण
लच्छिं पलाणो[५९] पिट्ठओमुहो। जायाए भएणं च मूढ-
दिसामण्डलं तुरियतुरियं गच्छमाणो पत्तो मुहुत्तमे-
त्तसेसे वासरे

१५ बहुविहरुक्खसाहासंघट्टसंभवन्तवणदवं।
वणदवपलित्तकन्दरविणिन्तसीहं[६०]।
सीहहयपडिहयहत्थिकडेवरकयारविसमं।
विसमखलणदुक्खहिण्डन्तभीयसुद्धसयं।
सयरुहिरपाणमुइयघोरन्तसुत्तवग्घं[६१]।
२० वग्घभयपलायन्तमहिसउलं।
महिसउलचलणयभग्गगरुयअयगरं।

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५८ 'ओवाइय' इप्सितार्थलब्धये कस्याश्चिद्देवताया विशिष्टा-
राधनार्थं मनसः संकल्पः। ५९ 'पलाणो' पलायितः। ६०
वनदवप्रदीप्तकन्दरविनिर्यातसिंहम्। ६१ मृगानां रुधिरस्य पानेन
मुदितः घुर् घुर् इति स्वरं कुर्वन् निद्रासुखं अनुभवन् सुप्तः
व्याघ्रः यस्मिन् तं पर्वतम्।

अयगरविमुत्तनीसाससद्दभीमं।
भीमबहुविहभमन्तकव्वायलुत्तसत्त[62]।
सत्तखयकालसरिसं[63]पिलिन्धनिलयं नाम पव्वयं ति॥२३॥

तत्थ य अणुचियचलणपरिसक्कणेण खीणगमणसत्तिं सेयजललवालिद्धवयणकमलं च पेच्छिऊण लच्छिं ५
चिन्तियं धरणेण। 'अहो मे कम्मपरिणई, जेण पियतमाए वि ईइसी अवत्थ' त्ति। लच्छीए चिन्तियं।
'किलेसो वि मे बहुमओ चेव एयस्स आवईए'। गविट्ठं धरणेण लच्छीए पाणसंधारणनिमित्तं फलोययं, न
उण लद्धं ति। अइक्कन्तो वासरो। पसुत्ताइं पल्लवसत्थरे। अइक्कन्ता रयणी। विइयदियहे य जाममेत्तसेसे १०
वासरे खुहापिवासाहिभूया नग्गोहपायवच्छायाए निवडिया लच्छी। समिल्लियमिमीए लोयणजुयं, विमूढा मे चेयणा, निवडियं तालुयं, मिलायं
वयणकमलं। तओ धरणेण चिन्तियं। ' अहो दारुणो १५
जीवलोगो, अचिन्ता कम्मपरिणई, न मे जीविएणावि एत्थ [64]साहारो ' त्ति। तहावि बाहजलभरियलोयणेण
संवाहियं से अङ्गं। समागया चेयणा। तओ अव्वत्तसद्दं लवियमिमीए। "अज्जउत्त, दढं तिसाभिभूय म्हि"। तओ
सो ' सुन्दरि, धीरा होहि, आणेमि उदयं, तए ताव २०
इहेव चिट्ठियव्वं ' ति भणिऊण आरूढो तरुवरं। पलोइयं उदयं, न उण उवलद्धं। तओ ' उदयमन्तरेण
न एसा जीवइ ' त्ति तुवरिट्ठियं[65] पेच्छिऊण तीए य
सिर रसेण मगय मिलीभूयमवि मोणियं उदयसा-

[62] भीमबहुविधभ्रमत्क्रव्यादलुप्तसत्त्वम्। [63] सत्त्वक्षयकालसदृशम्। [64] सदाधार शोभन साहाय्यम्। [65] कश्चिद्वल्लीविशेष।

रिच्छं हवइ ’ त्ति । ता एएण सुमरियपओएणं ‘ देमि से तुवरिट्ठियारसेणं संपाडिओदयभावं बाहुसिरामोक्खणेण नियमेव रुहिरं, इमिणा य वणदवग्गिणा पइऊण छुहावणोयणनिमित्तं ऊरुमंसं ति; अन्नहा निस्संसयं न होइ एसा विवन्नाए य इमीए किं महं जीविएणं; अत्थि य मे वणसंरोहणं ओसहिवलयं, तेण रुहिरसंगएणेव अवणीयवणवेयणो इमीए वि न दुक्खकारणं भविस्सइ ’ त्ति चिन्तिऊण नियच्छुरियाए पलासपत्तपुडयंमि संपाडियं समीहियं ति । गओ तीसे समीवं । भणिया य एसा । “सुन्दरि, संपन्नमुदयं; ता पियउ सुन्दरी ”। पियं च णाए । समासत्था एसा । उवणीयं च से मंसं । भणियं च णेणं । “सुन्दरि, एयं खु वणदवविवन्नससयमंसं, भुक्खिया य तुमं, ता आहारसु त्ति । आहारियमिमीए ॥

तओ कंचि वेलं गमेऊण पयट्टाणि दिणयराणुसारेण उत्तरामुहं । पत्ताणि य महासरं नाम नयरं । अत्थमिओ सूरिओ त्ति न पइट्ठाणि नयरं । ठियाणि जक्खालए । तओ अइक्कन्ते जाममेत्ते जंपियं लच्छीए । “ अज्जउत्त, तिसाभिभूय म्हि ”। धरणेण भणियं । “ सुन्दरि, चिट्ठ तुमं, आणेमि उदयं नईओ”। गहिओ तत्थ वारओ,[६६] आणीयमुदयं । पीयं च णाए । पसुत्तो धरणो । चरिमजामंमि य विउद्धा लच्छी । चिन्तियं च णाए । “ अणुकूलो मे विही, जेण एसो ईइसं अवत्थं पाविओ त्ति । ता केण उवाएण इओ वि अहिययरं से हवेज्ज”त्ति । एत्थन्तरंमि य आरक्खिय-

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६६ चषकः पात्रविशेषः वा (दे. ना. ७.५४.) ।

पुरिसपेल्लिओ[67] गहियरयणभण्डो खीणगमणसत्ती पविट्ठो चण्डरुद्दाभिहाणो तक्करो। रुद्धं च से वारं। भणियं चारक्खियनरेहिं। 'अरे, अप्पमत्ता हवेज्जह। गहिओ खु एसो, कहिं वच्चइ[68]' त्ति।

सुयं च एयं लच्छीए, आयण्णिओ चण्डरुद्द- ५
पयसद्दो। चिन्तियं च णाए। 'भवियव्वं एत्थ कारणेण। ता पुच्छामि एयं, किं पुण इमं ति। कयाइ पुज्जन्ति[69] मे मणोरहा'।

तओ दीहसुक्कारपिसुणियं[70] गया चण्डरुद्दसमीवं। पुच्छिओ एसो। "भद्द, को तुमं, किं वा एए दुवार- १०
देसम्मि इमं वाहरन्ति"। तेण भणियं। "सुन्दरि, अलं मए। किं तु पुच्छामि सुन्दरिं 'अवि अत्थि एत्थ कहिंचि थेवमुदयं' ति"। तीए भणियं। "अत्थि, जइ मे पओयणं साहेसि"। तओ चिन्तियमणेण। 'अहो धीरया इत्थियाए, अहो साहसं, अहो वयण- १५
विन्नासो, ता भवियव्वमिमीए एत्तभूयाए" त्ति। चिन्तिऊण जपियं चण्डरुद्देणं। "सुन्दरि, महन्ती खु एसा कहा, न सखेवओ कहिउं पारीयइ। तहावि सुण। मएयं ताव तक्करो अहं, नरिन्दगेहाओ गहेऊण रयणभण्डं नीसरन्तो नयराओ उवलद्धो दण्डवासि- २०
एहिं। लग्गा मे मग्गओ बहुया दण्डवासिया, एगो य अहयं। खीणगमणसत्ती य एत्थ पविट्ठो" त्ति॥

एए य अन्धारयाए रयणीए, मावेक्खयाए जीवि-यस्स, माहप्पणयाए पओयणस्स, 'सपन्नं च णे अहि-लसियं' ति मन्नमाणा दुवारदेसभायं निरम्भिऊण २५

६७ भारश्रमुदय पीडित । 'पेल्लिअ' = प्रेरित, (दे. ना ६ ५७) पीडित । ६८ 'वच्चइ' गच्छति । ६९ पूर्यन्ते । ७० दीर्घसूत्कारसूचित । 'पिसुणिय' कथित सूचितम् ।

दण्डवासिया एवं वाहरन्ति। तओ 'संपन्नं मे समीहियं, जइ विही अणुवत्तिस्सइ' त्ति चिन्तिऊणं जंपियं लच्छीए। "भद्द, जइ एवं, ता अलं ते उव्वेएणं; अहं तुमं जीवावेमि, जइ मे वयणं सुणेसि"। चण्डरुद्देण
५ भणियं। "आणवेउ सुन्दरी"। लच्छीए भणियं। "सुण। अहं खु मायन्दीनिवासिणो कत्तियसेट्ठिस्स धूया लच्छिमई नाम पुव्ववेरिएण वि य परिणीया धरणेण। असिट्ठो मे भत्तारो, पसुत्तो य सो एत्थ देवउले। ता अङ्गीकरेहि मं, परिच्चयसु मोसं, पावेउ
१० एसो सकम्मसरिसं गतिं। पहायाए रयणीए गिहीएहिं तुब्भेहिं नरवइसमक्खं पि भणिस्सामि अहयं 'एसो महं भत्तारो, न उण एसो' त्ति। तओ सो चेव भयवओ कयन्तस्स पाहुडं भविस्सइ"।

चण्डरुद्देण भणियं। "सुन्दरि, अत्थि एयं, किं
१५ तु अहमेत्थ वत्थव्वओ[71] चउचरणपडिवद्धो। अओ वियाणइ मे तं अगिहीयनामं सव्वलोओ चेव एत्थ महिलियं" त्ति।

लच्छीए भणियं। "जइ एवं, ता को पुण इह उवाओ"।

२० चण्डरुद्देण भणियं। "अत्थि एत्थ उवाओ, जइ थेवसुदयं हवइ"।

तीए भणियं "कहं विय"।

चण्डरुद्देण भणियं। "सुण। अत्थि मे चिन्तामणिरयणभूया भयवया खन्दरुद्देण विइण्णा दिट्ठपच्चया
२५ परदिट्ठिमोहणी नाम चोरगुलिया। तीए य उदय-

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७१ वास्तव्यतः।

सजोएण अञ्जिएहिं नयणेहिं सहस्सलोयणो देवाहिवो वि न पेच्छइ पाणिण, किमङ्ग पुण मच्चलोयवासी जणो"॥

लच्छीए भणियं। "जइ एवं, ता कहिं गुलिया"। चण्डरुद्देण भणियं "उट्टियाए"। लच्छीए भणियं। "जइ एवं, ता किं न अञ्जेसि"। चण्डरुद्देण भणियं "नत्थि उदयं" ति। लच्छीए भणियं "अहं देमि"। चण्डरुद्देण भणियं "जीवाविओ म्हि भोईए"। दिन्नमुदयं। दुवेहिं पि अञ्जियाइं लोयणाइं। भणिया य एसा। "सुन्दरि, अणीणिए सत्थवाहपुत्तम्मि न तए गन्तव्वं" ति। पडिस्सुयमिमीए। मुक्कं रयणभण्डं धरणसमीवे। ठियाइं एगदेसे॥

पहाया रयणी। उट्ठिओ धरणो। गहिओ आरक्खिएहिं। निहालियं रयणभण्डं, उवलद्धं च तस्स समीवे। तओ नीणिओ[72] देवउलाओ बद्धो य एसो। चिन्तियं च णेण। "हन्त किमेयं ति। अहवा न किंचि अन्नं, अवि य पडिकूलस्स विहिणो वियम्भियं ति। पडिकूले य एयम्मि अमयं पि हु विसं, रज्जू वि य किण्हसप्पो, गोपयं पि सायरो, अणू वि य गिरी, मूसयविवरं पि रसायलं, सुयणो वि दुज्जणो, सुओ वि वइरी, माया वि भुयङ्गी, पयासो वि अन्धयारं, खन्ती वि कोहो, मद्दवं पि माणो, अज्जवं पि माया, संतोसो वि लोहो, सच्चं पि अलियं, पियं पि फरुसं,[73] कलत्तं पि वेरिओ त्ति। ता किं इमिणा वि चिन्तिएण। एयस्स वसवत्तिणा न तीरए अन्नहा वट्टिउं। इमाओ वि य कयत्थणाओ इमं मे

72 नीत। 73 परुषम्।

अहियं बाहइ, जं सा तवस्सिणी अदिट्ठबन्धुविरहा न दीसइ। अहवा वरं न दिट्ठा चेव, मा सा वि मे संसग्गिकलङ्कदूसिया इमं चेव पाविस्सइ" त्ति। चिन्तयन्तो नीओ रायउलं॥

५ 'अप्पत्थावो नरिन्दस्स' त्ति धरिओ रायमग्गे। अइक्कन्तो वासरो। 'अवसरो' त्ति कलिय निवेइओ नरिन्दस्स। "देव, सलोत्तओ[७४] चेव मायापओय-कुसलो वाणिययवेसधारी गहिओ महाभुयङ्गो। संपयं देवो पमाणं" त्ति। तओ राइणा भणियं। "किं तेण, १० वावाएह" त्ति। नीओ णेहिं पाणवाडयं,[७५] समप्पिओ रायउलकमागयाणं वहनिओगकारीणं पच्चइयपाणाणं[७६]। भणिया य एए। "हरे, देवो समाइसइ 'एस तक्करो वावाइयव्वो'" त्ति। तेहिं भणियं। "जं देवो आणवेइ" त्ति। समप्पिओ तेसिं। गया दण्ड-१५ वासिया। भणियं चण्डालमहयरेण। "हरे कस्स वावायणमासवारओ"। चण्डालेहिं भणियं। "मोरि-यस्स"। तेण भणियं। "लहुं सद्दावेह मोरियं"। सद्दाविओ मोरिओ, आगओ य। भणिओ मयहरेण[७७]। "हरे, मोरिय, एस तक्करो देवेण पेसिओ वावाइ-२० यव्वो त्ति। ता नेऊण मसाणभूमिं लहुं वावाएहि। जाममेत्तावसेसो य वासरो, एण्हिं अवावाइए मा रयणीए पमाओ भविस्सइ"। मोरियएण भणियं। "जं तुमं भणसि" त्ति। समप्पिओ मोरिययस्स

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७४ सलोप्त्रकः। ७५ 'पाणवाडय' चाण्डालवसतिः। 'पाण' चाण्डालः (दे. ना. ६ ६८)। ७६ 'पच्चइयपाणाणं' प्रत्ययितचाण्डालेभ्यः विश्वासार्हचाण्डालेभ्य इत्यर्थः। ७७ मृतहरः चाण्डालः।

पच्चभिन्नाओ य णेण। 'कह सो चेव एसो जीविय-
दायओ मे सत्थवाहपुत्तो, अहो कट्ठं, इमस्स वि
ईइसी अवत्थ ' त्ति चिन्तिऊण विसण्णो मोरियओ।
चिन्तियं च णेण।'अहवा पावेन्ति चन्ददिवायरा वि
मुहुत्तमेत्त गहकल्लोलाओ आवइ[७८]। बहुमओ य मे   ५
सामिसालसमापसो एयस्स दसणेण। ता नेमि ताव एय
मसाणभूमिं। जाणामि य इमाओ जहट्ठिय वुत्तन्तं"।
नीओ मसाणभूमिं, छोडिया बन्धा, चलणेसु निवडि-
ऊण पुच्छिओ य णेण। "अज्ज, अवि सुमरेसि म
आयामुहीए विमोइय"। धरणेण भणिय। 'भद्द, न १०
सुट्ठु सुमरेमि"। मोरियएण भणिय। "कह न सुम-
रेसि, जो भव विय अचोरो चेव 'चोरो' त्ति कलिय
गहिओ अह महया दविणजाएण पेच्छिऊण नरवई
तए विमोइओ" त्ति। धरणेण भणिय। "भद्द, थेव-
मेत्तं"। मोरिएण भणिय। "ता साहेउ अज्जो, कह १५
पुण अज्जस्स ईइसी अवत्थ" त्ति। धरणेण भणिय।
"भद्द, देव्वं एत्थ पुच्छसु" त्ति। मोरिएण चिन्तिय।
'न एत्थ कालक्खेवेण पओयण, अहिमाणी य एसो
कह कहइस्सइ। किं वा कहिएण। विचित्ताणि
विहिणो विलसियाणि। ता किं ममेइणा निब्बन्धेण। २०
अहवा कहिय चेवाणेण परमत्थओ 'देव्वं पुच्छसु'
त्ति भणमाणेण। ता इम ताव एत्थ पत्तयाल, ज एसो
लहुं विसज्जीयइ ' त्ति। चिन्तिऊण भणिओ खु एसो।
"अज्ज, किं बहुणा जपिएण, मोत्तूण विसाय लहुं अव-
क्कमसु"। धरणेण भणिय। "भद्द, न खलु अहं पर- २५

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७८ अथवा प्राप्नुत चन्द्रदिवाकरौ अपि मुहूर्तमात्र ग्रहकल्लो-
लत आपत्तिं। ग्रह राहु।

पाणेहिं अत्तणो पाणे रक्खेमि। ता वावाएहि मं, निद्देसकारी खु तुमं " त्ति। मोरिएण भणियं। "अज्ज, अलं मज्झ पाणविणाससङ्काए। सत्तपुरिसो खु एस राया, जं अम्हाणं अवराहसए वि य पाणवावत्तिं
५ करेइ। अगच्छमाणे य अज्जे अवस्समहमप्पाणं वावाएमि। ता गच्छउ अज्जो "। तओ 'नत्थि अविसओ सज्जणसिणेहस्स' त्ति चिन्तिऊण जंपियं धरणेणं। "भद्द, जइ एवं, ता अवक्कमामि "। मोरिएण भणियं। "अणुग्गिहीओ म्हि "। दंसिओ से पन्थो। पणमि-
१० ऊण य नियत्तो मोरिओ। मित्तोवरोहेण पलाणो धरणो। चिन्तियं च णेणं। 'अह कहिं पुण सा मुद्धमयलोयणा भविस्सइ। नूणमुवरोहसीलयाए[७९] मं अणुट्ठविय पासवणनिमित्तमुट्ठिया केणावि तक्करेणं समासाइया भवे, नीया य णेणं, मम विणाससङ्किणीए
१५ न जंपियमिमीए; अन्नहा कहं न दिट्ठ " त्ति। अदंसणेणं च तीसे विहलमेव पाणलाहं मन्नामि' त्ति। चिन्तयन्तो पयट्टो गवेसिउं। ण्हाओ उज्जुवालियाए॥

इओ सो चण्डरुद्दो तओ देवउलाओ अवक्कमिऊण गओ उज्जुवालियं नइं। चिन्तियं च णेणं। 'अहो
२० दारुणया इत्थिवग्गस्स, जमेसा एगपए चेव महावसणपायालंमि पक्खिविय भत्तारं, अणवेक्खिऊण नियकुलं, सिविणयंमि वि अदिट्ठपुव्वेण मए सह पयट्ट त्ति।
हा किह दूरेण जियं विसवग्घभुयङ्गसिङ्गसरहाणं।
कलिकालवणिहरक्खसिकयन्तचरियं महिलियाहिं ॥२४॥
२५ असलिलपङ्कगाही होइ खणेणं अकन्दरा वग्घी।
अणियत्ता जमभिउडी अणब्भवज्जासणी[८०] महिला ॥२५॥

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७९. उपरोधशीला आज्ञानुवर्तिनी। ८० अनभ्रवज्राशनिः।

महिला आलकुलघरं[81] महिला लोयम्मि दुच्चरियखेत्त ।
महिला दुग्गइदार महिला जोणी अणत्थाण ॥२६॥
विज्जु व्व चञ्चलाओ महिलाउ विस व पमुहमहुराओ ।
मच्चु व्व निग्घिणाओ पाव पिव वज्जणिज्जाओ ॥२७॥

ता अल मे पयाए, मा मज्झं पि इणमेव सपा-
डइस्सइ" त्ति चिन्तिऊण घेत्तूणमङ्गलग्ग सुवण्णय
परिचत्ता खु एसा ।

चिन्तिय च तीए। "तहावि सोहणं चेव एय,
ज सो वावाइओ त्ति । ता गच्छामि अन्नत्थ" । पयट्टा
नईतीराए । दिट्ठा धरणेण हरिसवसुप्फुल्ललोयणेण ।
पुच्छिया एसा । "सुन्दरि, कुओ तुम" ति। तओ सा
रोविउ पयत्ता ।

भणिया य णेणं। "सुन्दरि, मा रोव, ईइसो
एस ससारो। आवयाभायणं खु एत्थ पाणिणो। ता
अल विसाएण। धन्नो य अहय, जेण तुम सपत्त "त्ति।

तओ तीए भणिय। "अज्जउत्त, पासवणनिमि-
त्तमुट्टिया गहिया तक्करेण, इत्थीसहावाओ, अज्जउत्त-
सिणेहाइसएण य न किंपि वाहरिय। [82] 'अणिच्छ-
माणी य इत्थिया न घेप्पइ'[83] त्ति करिय मुसिऊण
उज्झिया इहइ । अन्न च। तक्करकयत्थणाओ वि मे
एय अहिययर वाहइ, ज तुमं ईइसि अवत्थमुवगओ
दिट्ठो "त्ति ॥

तओ 'न अन्नहा मे वियप्पिय' ति चिन्तिऊण
भणिय धरणेण। "सुन्दरि, थेवमिय कारण। न मे
उव्वेयकारिणी इयमवत्था तुह दसणेण। ता किं

[81] आलकुलगृह कलकारोपकुलगृह। [82] कथितम्। [83] गृह्यते।

एइणा। एहि, गच्छम्ह"। चिन्तियं च णाए। 'अहो मे पावपरिणई, जं कयन्तमुहाओ वि एस आगओ' त्ति। पयट्टा एसा। समागयाइं वियारउरं नाम सन्निवेसं। कया पाणवित्ती। अत्थमिओ सूरिओ। अइवाहिया ५ रयणी। चिन्तियं धरणेणं। "एवं कयन्ताभिभूयस्स न जुत्तमिह चिट्ठिउं। ता पराणेमि[८४] ताव एयं दन्तउरनिवासिणो खन्ददेवमाउलस्स समीवं; पच्छा जहाजुत्तं करेस्सामि" त्ति। साहियं लच्छीए। बहुमयं च तीए। पयट्टाणि दन्तउरं॥

१० इओ य न लद्धो सत्थवाहपुत्तो त्ति संजायसोएण पच्चइयनियपुरिसाण समप्पिओ सत्थो कालसेणेण। भणिया य एए। "हरे, पावियव्वो तुम्हेहिं एस महाणुभावस्स गुरूणं"। चिन्तियं च णेण। 'जइ वि न संपन्नमोवाइयं, तहावि कायम्बरीए जहा भणि-१५ यमेव बलिविहाणं काऊण पइन्नं पि ताव सफलं करेमि' त्ति पेसिया बलिपुरिसनिमित्तं सबरपुरिसा। काराविया कायम्बरीए पूया, मज्जिओ गिरिनईए, परिहियाइं वक्कलाइं, कया कणवीरमुण्डमाला, रयाविया महामुल्लकट्ठेहिं चिया, पयट्टो चण्डियाययणं॥

२० इओ य दन्तउरपत्थिओ विइयदियहंमि अरुणुग्गमे चेव कायम्बरिं परिब्भमन्तेहिं समासाइओ सत्थवाहपुत्तो कालसेणसबरेहिं। बद्धो वल्लिरज्जूए। पयट्टाविओ समहिलिओ चेव चण्डियाययणं। गओ थेवं भूमिभागं। दिट्ठं च णेण चण्डियाययणपासमण्डलं। २५ कीइसं। परिसडियजिण्णरुक्खउद्देहियखइयकट्ठसंघा-

[८४] परानयामि।

यसकुल भुयगमिहुणसणाहवियडवम्मीह परत्तमुहल-
सउणगणकयबमाल वियडतरुखन्धबहलरुहिरायड्डिय-
तिद्धलसघायं पायवसाहावबद्धमहिसमेसमुहपुच्छखुर-
सिङ्गसिरोहराचीरनिवह ति[85] । अवि य,

वायससउन्तसवलियगिद्धवन्द्रेहि विप्फुरन्तेहिं । ५
पडिबद्धसूरकिरणं करङ्ककलियं मसाणं व ॥ २८ ॥
गहभूयजक्खरक्खसपिसायसजणियहिययपरिओस ।
रुहिरबलिखित्तपसमियनिस्सेसधरारउग्घायं[86] ॥२९॥

त च एवगुणाहिराम चण्डियायय़णपासमण्डल
सभय वोलिऊण आयय़ण पेच्छिउ पयत्तो। १०

धवलबरनरकलेवरविरिथण्णुत्तुगघडियपायार ।
उब्भडकबन्धविरइयतोरणपडिबद्धसिरमाल ॥३०॥
मयणाहवयणभीसणविरइयपायारसिहरनंघाय ।
उत्तुगवेणुलम्बियदीहरपोण्डरियकत्तिझय[87] ॥३१॥
दीणमुहपासपिण्डियबन्दयबीभच्छरुद्धओवास । १५
निसियकरवालवावडकरसबरजुवाणपरियरियं ॥३२॥
विसमसमाहयपडुपडहसद्दवित्तत्थसउणसघाय ।
अव्वत्तरयन्तसदुक्खसवरिविलयाजणाइण्ण[88] ॥३३॥
वियडगयदन्तनिम्मियभित्तिसमुक्किण्णमूलसघाय ।
तक्खणमेत्तुक्कत्तियचम्मसमोच्छइयगब्भहरं ॥३४॥ २०

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८५ उद्देहिय उपदेहिका जन्तुविशेष । प्ररक्तमुखरशकुनग-णकृतकोलाहलम् । 'बमाल' कोलाहल । 'आयड्डिय' आकृष्ट । ८६ 'उग्घाय' समूह (दे न १ १२६) । ८७ उत्तुगवेणुलम्बित-दीर्घश्वेतकृत्तिध्वजम् । ८८ 'ओवास' अवकाश । ८९ 'अव्वत्त' अव्यक्तम् । 'विलया' वनिता ।

पुरिसवसापरिपूरियकवालपज्जलियमंगलपईवं ।
डज्झन्तविल्लगुग्गुलुपवियम्भियधूमसंघायं ॥३५॥

सबरवहूरुहिरक्खयगयमोत्तियरइयसत्थियसणाहं ।
चन्दकरधवलदीहरपरिलम्बियचमरसंघायं ॥३६॥

५ रुहिरकसव्वालम्बियदीहरवणकोलवब्भनिउरम्बं ।
कंकेल्लिपल्लवुप्पङ्कनिमियरेहन्तधरणितलं[10] ॥३७॥

कोदण्डखग्गघण्टयमहिसासुरपुच्छवावडकराए ।
कच्चाइणिपडिमाए विहूसियं घोररूवाए ॥३८॥

तओ तं दट्ठूण चिन्तियं धरणेणं

१० सक्का सीहस्स वणे पलाइउं वारणस्स य तहेव ।
सुकयस्स दुक्कयस्स य भण कत्थ पलाइउं सक्का ॥३९॥

एवं च चिन्तयन्तो छूढो सबरेहि वन्द्रमज्झंमि ।
अह बन्धिऊण गाढं पुव्वविरुद्धेहि व खलेहिं ॥४०॥

एत्थन्तरम्मि समागओ चण्डियाययणं कालसेणो । १५ पडिओ चण्डियाए चलणेसु । भणियं च सगग्गयक्खरं । "भयवइ, जइ वि न कओ तए महं पसाओ, तहावि जम्मन्तरे वि जहा न एवं दुक्खभायणं हवामि, तहा तए कायव्वं ति । 'सत्थवाहपुत्तावयारकरणेण जं महं दुक्खं, तं तुमं चेव जाणसि' त्ति चिन्तिऊण भणिओ २० कुरङ्गओ । 'हरे, निवेएहि भयवईए बलिं' । तेण 'जं देवो आणवेइ' त्ति भणिऊण खित्तो णेण केसेसु कड्ढिऊण भयपरायत्तसव्वगत्तो दुग्गिलओ नाम लेह-वाहओ । ढोइयं[11] रत्तचन्दणसणाहं भायणं । विगय-

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१० 'कंकेल्लीपल्लवसमूहन्यस्तशोभमानधरणीतलम्' इति छाया । ११ आनीतं ।

पाणो विव चव्विओ दुग्गिलओ। कालसेणेण कड्ढिय
विज्जुछडाडोवभासुर मण्डलग्ग,[९२] वाहिय ईसि निय-
भुयासिहरे। भणिओ य दुग्गिलओ। 'भद्द, सुदिट्ठ
जीवलोय करेहि। सग्गं तए गन्तव्व जीविय मोत्तूण।
किं वा ते सपाडियउ' त्ति। तओ भयाभिभूएण न ५
जपिय दुग्गिलएण। पुणो वि भणिओ, पुणो वि न
जपिय ति। 'अणावूरियमणोरहो य न वावाइज्जइ'[९३],
त्ति विसण्णो कालसेणो। त च दट्ठूण चिन्तिय धरणेण।
'हन्त मए वि एव मरियव्व ति। ता वर अपेच्छिऊण
दीणसत्तघाय काऊण खणमेत्तपाणपरिरक्खणेण इमस्स १०
उवयार पढम विवन्नो म्हि। वावडो वि मे विणिवा-
यकरणेसु कयन्तो, एसो वि निव्वुओ हवउ' त्ति।
चिन्तिऊण भणिओ कुरङ्गओ। "भद्द, निवेएहि एयस्स
महापुरिसस्स, जहा 'भयविसण्णो खु एसो तवस्सी,
ता किं एइणा, अणभिन्नो अह पत्थणाए, तहावि १५
भवओ पओयण एसाहणीय चेव पत्थेमि एग पत्थण"
ति। निवेइय कालसेणस्स। भणियं च णेण। "जीविय
मोत्तूण पत्थेउ भद्दो" त्ति। धरणेण भणिय। "मोत्तूण
एय म वावाएसु" त्ति। तओ वाहजलभरियलोयण
"अह को उण एसो परोवयारतल्लिच्छयाए[९४] अप्पाणय २०
वावायणे समप्पेइ, सुमरावेइ मे सत्थवाहपुत्त" त्ति
भणिऊण मुच्छिओ कालसेणो, निवडिओ धरणिवट्ठे।
वीजिओ किसोरएण। लद्धा चेयणा। भणिय च णेण।
"भद्द किन्नोरय, निरूवेहि एय, को उण एसो महाणु-
भावो सत्थवाहपुत्तस्स चेट्ठिय अणुकरेइ"। निरूविऊण २५

९२ मंडलग्र असि (पि हे ८.१३४)। ९३ व्यापाद्यते।
९४ 'तल्लिच्छ' तत्पर (दे. ना ५ ३.)

भणियं किसोरएण। "भो इमाए ओणन्नसरिसाए आगिईए सो चेव मे पडिहायइ त्ति। ता सयमेव निरूवेउ पल्लीवई"। तओ हरिसविसायगब्भिणं निरूविओ णेण पच्चभिन्नाओ य। छोडिया से बन्धा।
५ खग्गं मोत्तूण निवडिओ चलणेसु। भणियं च णेण। "सत्थवाहपुत्त, खमियव्वो मह एस अवराहो"। धरणेण भणियं। "भो महापुरिस, अहिप्पेयफलसाहणेण गुणो खु एसो, कहमवराहो" त्ति। कालसेणेण चिन्तियं। 'नूणं न एस पच्चभिजाणइ त्ति, तेण एवं
१० मन्तेइ; ता पयासेमि से अत्ताणयं'। भणियं च णेण। "सत्थवाहपुत्त, किं ते अहिप्पेयं फलं साहियं" ति। धरणेण भणियं। "भद्द, एत्थुए वावायणे एयं उज्झिऊण ममेव मरणमणोरहपूरणं" ति। कालसेणेण भणियं। "सत्थवाहपुत्त, किं ते इमस्स निव्वेयाइस-
१५ यस्स मरणववसायस्स कारणं"। धरणेण भणियं। "भो महापुरिस, अलमियाणिं एयाए कहाए। संपाडेउ भवं अत्तणो समीहियं" ति। तओ 'अहो से महाणुभावय' त्ति चिन्तिऊण भणियं कालसेणेण। "सत्थवाहपुत्त, न सुमरेसि मं सीहविणिवाइयं नाग-
२० पोययं पिव अत्तणो विणासनिमित्तं अत्तणा चेव जीवाविऊण कयग्घसेहरयभूयं कालसेणं। जीवाविओ अहं तए। मए पुण कओ तुज्झ पच्चुवयारो; विओइओ तुमं सत्थाओ, पाविओ य अप्पत्तपुव्वं इमं ईइसं अवत्थं" ति। तओ सुमरिऊण पुव्ववुत्तंतं पच्चहियाणिऊण य
२५ कालसेणं लज्जावणयवयणं जंपियं धरणेण। "भो महापुरिस, को अहं जीवावियव्वस्स, तुह चेव पुण्णपरिणई एस त्ति। कहं च तुमं कयग्घो, जो दिट्ठमेत्ते

वि जणे अन्नाणओ किंपि काऊण एव खिज्जसि त्ति। ता अलमेइणा। अह किं पुण इम पत्थुय" ति। तओ लज्जापराहीणेण न जपिय कालसेणेण। साहिय च निरवसेसमेव सगमदसणाइय नियपाणपरिच्चायववसायावसाण चेट्ठिय ति किसोरएण। तओ 'अहो से कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय' त्ति चिन्तिऊण जपिय धरणेण। "भो महापुरिस, जुत्तमेव गुरुदेवपूयण पुप्फबलिगन्धचन्दणेहि, न उण पाणिवाएण। अवि य, ५

होज्जा जले वि जलणो होज्जा खीरं पि गोविसाणाओ। १०
अमयरसो वि विसाओ न य हिंसाओ हवइ धम्मो ॥३९॥

दाऊण य अहिओय देवयजन्नाण जे खलु अभव्वा।[९८]
पावन्ति जियसयाइ पावेन्ति दुहाइ ते नरए ॥४०॥

ता विरम पयाओ ववसायाओ" त्ति। कालसेणेण भणिय। "ज तुम भणासि" त्ति। तओ गामदेसलुडणअन्नाभावे य भक्खणनिमित्त च मोत्तूण कओ अणेण कायम्बरिअडविपविट्ठस्स सत्थस्स पाणिवायणस्स जावज्जीविओ नियमो। फुल्लबलिगन्धचन्दणेहिं पूइया देवया। नीओ णेण सयलबन्दसगओ नियगेहमेव धरणो। कओ उचिओ उवयारो। १५ २०

भुत्तुत्तरकालमि य उवणीय से समत्थगन्थि ति।
सबराहिवेण तुम्भि गहिय ज सत्थभङ्गमि ॥४१॥
करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवराइ।
दन्ता य गयवराण चमराणि य जच्चचमरीण[९९] ॥४२

९८ दत्त्वा च अभियोग दोषारोपण देवतायज्ञाना ये खलु अभव्या। ९९ जात्यचमरीणां अभिजातचमरीणाम्।

घेत्तूण य तं रित्थं दाऊण य किंचि वन्दयाणं पि।
'विहरह जहासुहेणं' भणिऊण विसज्जिया तेणं ॥९३॥

धरणो वि कालसेणपीईए तत्थेव कंचि कालं गमेऊण विसज्जिओ कालसेणेण, पयट्टो निययपुरिं, पत्तो य कालक्कमेणं। विन्नाओ अम्मापिईहिं नायरेहि य। परितुट्ठो से गुरुयणो। निग्गया नयरिमहन्तया। पच्चुवेक्खियं भण्डं संखियं च मोल्लेण जाव सवाया[100] कोडि त्ति। इओ अइक्कन्ते अद्धमासे आगओ देवनन्दी। तस्स वि य निग्गया नयरिमहन्तया। पच्चुवेक्खियं भण्डं संखियं च मोल्लेणं जाव अद्धकोडि त्ति। तओ विलिओ[101] देवनन्दी। समप्पियं पउरभण्डमोल्लं। सेसेण य परमणोरहसंपायणेण सफलं पुरिसभावमणुहवन्तस्स आगया मयणतेरसी। भणिओ य एसो नयरिमहन्तएहिं 'नीसरेहि रहवरं'। धरणेण भणियं। 'अलं बालकीडाए'। पसंसिओ नयरिमहन्तएहिं ॥

अइक्कन्तो य से कोइ कालो परत्थसंपायणसुहमणुहवन्तस्स। निओइयपायं च णेण नियभुओवज्जियं दविणजायं।[102] समुप्पन्ना य से चिन्ता। "अवस्समेव पुरिसेण उत्तमकुलपसूएण तिवग्गो सेवियव्वो। तं जहा। धम्मो अत्थो कामो य। तत्थ अपरिच्चत्तसव्वसङ्गेण अत्थप्पहाणेण होयव्वं ति। तओ चेव तस्स दुवे संपज्जन्ति। तं जहा। धम्मो कामो य। अन्नं च। एस अत्थो नाम महन्तं देवयारूवं। एसो खु पुरिसस्स बहुमाणं वड्ढावेइ, गोरवं जणेइ, महग्घयं उप्पा-

१०० सपादा। १०१ व्रीडितः। १०२ नियोजितप्रायं च अनेन निजभुजोपार्जितं द्रविणजातम्।

एइ, सोहग्ग करेइ, छायामावहइ, कुल पयासेइ, रूव पयासेइ, बुद्धि पयासेइ। अत्थवन्तो हि पुरिसा अदेन्ता वि लोयाण सलाहणिज्जा हवन्ति। ज चेव करेन्ति, त चेव तेसिं असोहण पि सोहण वण्णिज्जए। अभग्गपणइपत्थण च अणुहवन्ति परत्थसपायणसुह। ता जइ वि एस मह पुव्वपुरिसोवज्जिओ अइपभूओ अत्थि, तहावि अल तेण गुरुपणइणिम्ममाणेण। ता अन्न उवज्जिणेमि, गच्छामि दिसावणिज्जेण[103]" त्ति। चिन्तिऊण विन्नत्ता जणणिजणया। अणुमन्निओ य णेहिं। गओ महया सत्थेण समहिलिओ[104] पुव्वसमुद्दतडनिविट्ठ वेजयन्ति नाम नयरिं। दिट्ठो नरवई। बहुमन्निओ य णेण। निओइय भण्ड, न समासाइओ इट्ठलाभो। चिन्तिय च णेण। "समागओ चेव जलनिहितड। ता गच्छामि ताव परतीर। तत्थ मे गयस्स कयाइ अहिलसियपओयणसिद्धी भविस्सइ" त्ति। गहिय परतीरगामिय भण्ड। सजत्तिय[105] पवहण। पसत्थतिहिकरणजोगेण निग्गओ नयरीओ, गओ समुद्दतीरं, पूइओ अत्थिजणो, अग्घिओ जलनिही। तओ वन्दिऊण गुरुदेवए उवारूढो जाणवत्त[106]। आगड्डियाओ[107] वेगहारिणीओ सिलाओ, पूरिओ सियवडो, विमुक्क जाणवत्त, गम्मए चीणदीव त्ति॥

अन्नया य अइक्कन्तेसु कइवयदिणेसु, कुसलपुरि-

१०३ दिगावाणिज्येन विविधासु दिशासु वाणिज्यकरणेन। १०४ समहिलाक महिलया पत्न्या सह। १०५ 'सजत्तिय' यात्रार्थं योग्य कृतम्। १०६ 'जाणवत्त' यानपात्र नौका। १०७ 'आगड्डिआओ' व्यापृता प्रयोजिता। (सि हे ८ ४ ८१.=आअड्डइ)

सविमुक्के विय नाराए वहन्ते जाणवत्ते, गयणयलम-
ज्झसंठिए दिणयरंमि, आगम्पयन्तो[१०८] विय मेइणिं,
धुणन्तो विय समुद्दं, उम्मूलन्तो विय कुलसेलजा-
लाणि[१०९], पयट्टो मारुओ। तओ परावणो विय गुलु-
५ गुलेन्तो पडिसोत्तवाहियसरियामुहं खुहिओ महण्णवो।
विसण्णा निज्जामगा[११०]। तओ समं गमणारम्भेण ओसा-
रिओ सियवडो जीवियासा विय विमुक्का नङ्गरसिला
निज्जामएहिं। तहावि य तत्थ कंचि वेलं गमेऊण
विवन्नं जाणवत्तं। जीवियसेसयाए समासाइयं फलगं,
१० अहोरत्तेण लङ्घिऊणं जलनिहिं सुवण्णदीवंमि लग्गो
सत्थवाहपुत्तो। चिन्तियं च णेणं। "अहो परिणई
देवस्स। न-याणामि अवत्थं पिययमाए परियणस्स
य। अहवा किं विसाएणं। एसो चेव एत्थ पमाणं"
ति। तओ कयलफलेहिं[१११] संपाइया पाणवित्ती। अत्थ-
१५ मिओ सूरिओ। कओ णेण पल्लवसत्थरो, सीयावण-
यणत्थं च अरणीपओएण पाडिओ जलणो। वीसमि-
ऊण कंचि कालं पणमिऊण गुरुदेवए य पसुत्तो य
एसो। अइक्कन्ता रयणी, विउद्धो य। उग्गओ अंसु-
माली। दिट्ठं च णेण तं जलणच्छिक्कं[११२] सव्वमेव
२० सुवण्णीहूयं धरणिखण्डं। चिन्तियं च णेण। "अहो एयं
खु धाउखेत्तं; ता पाडेमि एत्थ सुवण्णयं ति। कयाओ
इट्टयाओ, अङ्कियाओ धरणनामएण, उल्लयाणं चेव
संपाइया संपुडा, पक्का य सुवण्णमया जाया। एवं च कया

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१०८ आकम्पयन्तः। १०९ कुलशैलजालान् कुलशैलस-
मूहान्। ११० निर्यामकैः नौसंचालकैः। १११ कदलफलैः। (सि.
हे. ८. १. १६७) ११२ 'जलणच्छिक्कं' ज्वलनस्पृष्टं। छिक्कं
स्पृष्टं (दे. ना. ३. २६)।

णेण दस इट्टयासपुडसहस्सा। निबद्धो भिन्नपोयद्धओ॥

इओ य चीणाओ चेव सुवयणसत्थवाहपुत्तसन्तिय असारभण्डभरिय अन्नदीवलग्गसपाणियलच्छिसहिय देवउरगामिय समागय तमुद्देस जाणवत्त। दिट्ठो य भिन्नपोयद्धओ सत्थवाहेण। लम्बिया य नङ्गरा सुवयणापसेण। समागया निज्जामगा। दिट्ठो य णेहिं धरणो भणिओ य। "भो भो महापुरिस, एसो चीणवत्थव्वगो देवउरगामी जाणवत्तसठिओ सुवयणो नाम सत्थवाहपुत्तो भणइ, जहा एहि, कुल गच्छम्ह"। धरणेण भणियं। "भद्द, किंभण्डभरिय खु त जाणवत्त"। निज्जामएहिं भणिय। "अज्ज, थिहिवसेण परिवडिओ खु एसो सत्थवाहपुत्तो विहवेण, न उण पोरुसेण। ता सुट्ठु न सारभण्डभरिय" ति। धरणेण भणिय। "जइ एव, ता अणुवरोहेण आगच्छउ एत्तिय भूमिं सत्थवाहपुत्तो"। निवेइय सुव्वयणस्स। आगओ एसो, भणिओ धरणेण। "सत्थवाहपुत्त, न तए कुप्पियव्व, पओयण उद्दिसिऊण किंचि पुच्छामि" त्ति। सुवयणेण भणिय। "भणाउ अज्जो"। धरणेण भणिय। "केत्तियस्स ते दविणजायस्स जाणवत्तमि रित्थ"। सुवयणेण भणियं। "अज्ज, देव्वस्स पडिकूलयाए विणट्ठो खु अहय। तहावि 'पुरिसयारो न मोत्तव्वो' त्ति उच्छाहमेत्तभण्डमोल्लो सुवण्णसहस्समेत्तस्स घेत्तूण किंपि भण्ड देवउर पयट्टो म्हि"। धरणेण भणिय।" जइ एव, ता परिच्चय भण्ड, भरेहि मे सन्तियस्स सुवण्णस्स जाणवत्तं, कूलपत्तस्स य भवओ पयच्छिस्स सुवण्णलक्ख" ति। सुवयणेण भणियं। "किं सुवण्णलक्खेण, तुमं चेय बहुओ" त्ति। उज्झिय पुव्व-

भण्डं। भरियं सुवण्णस्स। ठाविया संखा। उवारूढो धरणो। दिट्ठा य णेण लच्छी। परितुट्ठो एस हियएणं। दूमिया य एसा। 'जाया महं एस' त्ति साहियं सुवयणस्स धरणेणं। आणन्दिओ एसो। पयट्टं जाण-
५ वत्तं। गयं पञ्चजोयणमेत्तं भूमिभागं॥

एत्थन्तरंमि गयणयलचारिणी वेगागमणेणागम्पयन्ती समुद्दं अयालविज्जू विय असुहया लोयणाणं 'अरे रे दुट्ठसत्थवाहपुत्त, अकओवयारो अणणुजाणियं मए कहिं इमं मईयं दविणजायं गेण्हिऊण गच्छसि'
१० त्ति भणमाणी सुवण्णदीवसामिणी समागया सुवण्णनामा वाणमंतरी। धरियं जाणवत्तं भणियं च णाए। "भो भो निज्जामया, अदाऊण पुरिसबलिं न एत्थ अत्थो घेप्पइ; ता पुरिसबलिं वा देह, अत्थं वा मुयह, वावाएमि वा अहयं ति। जइ एयाण एक्कं पि न देह,
१५ तओ अणत्थो करेऊण तुज्झ भिन्दामि पवहणं"। धरणेण चिन्तियं। "अहो णु खलु सुयाविओ निययरित्थं सुवयणो, उवयारी य एसो लच्छीसंपायणेण, एसा य एवं भणाइ। ता इमं एत्थ पत्तयालं, अहमेव पुरिसबली हवामि" त्ति। चिन्तिऊण भणिया वाण-
२० मंतरी। "भयवइ, अयाणमाणेण मए एवं ववसियं। ता पसीय। अहमेव एत्थ बलिपुरिसो; मं पडिच्छसु" त्ति। तीए भणीयं। "जइ एवं, ता घत्तेहि अप्पाणयं समुद्दे, जेण ते वावाएमि" त्ति। लच्छीए चिन्तियं। "अणुग्गिहीया भयवईए"। तओ धरणेण भणियं।
२५ "वयस्स सुवयण, पावियव्वा तए लच्छी मह गुरूणं" ति। भणिऊण पवाहिओ[११२] अप्पा। विद्धो य णाए

११२ प्रवाहितः प्रवाहे क्षिप्तः।

खूलेण, नीओ सुवण्णदीव। उवसन्ता वाणमतरी। पयट्ट जाणवत्त देवउराहिमुहं॥

एत्थन्तरम्मि दिट्ठो य एसो कण्ठगयपाणो सुवेलाओ रयणदीवपत्थिएण हेमकुण्डलेण, पच्चभिन्नाओ य णेण। पुव्वपरिचिया य सा हेमकुण्डलस्स वाणमतरी। तओ 'हा किमेयमकज्जमणुचिट्ठिय' ति भणिऊण मोयाविओ वाणमतरीओ। पुव्वभणिओसहिवलयवइयरेण कय से वणकम्म। जीवियसेसेण य पत्तो एसो पच्चभिन्नाओ य णेण हेमकुण्डलो। पुच्छिओ धरणेण सिरिविजयवुत्तन्तो। साहिओ हेमकुण्डलेण, जहा जीविओ सो महाणुभावो त्ति। परितुट्ठो धरणो। हेमकुण्डलो य वेत्तूण धरण पयट्टो रयणदीव। पत्तो य भुयङ्गगन्धव्वसुन्दरीजणारद्धमहुरगेयरवायड्ढियदिन्नावहाणनिच्चलट्ठियमयजूह दरियवणकोलघोणाहिघायजज्जरियमहियलुच्छलियमुत्थाकसायसुरहिगन्धवासियदिसायक्क तीरतरुखुडियकुसुममयरन्दवासियासेसविमलजलदुल्ललियरायहंसाउलसरसहस्सकलिल महल्लतरुमिहरावडियकुसुमनियरच्चियवित्थिण्णभूमिभाग उद्दामनागवल्लीनियहन्नमालिङ्गियासेसपूगफलीमण्ड वियडघणसुरहिमन्दारमन्दिरारद्धविज्जाहरमिहुणरइसुहं दरियवणहत्थिपीवरकरायड्ढणभग्गसमुत्तुङ्गगलन्तचन्दणद्दुम तीरासन्नट्ठियघणतमालतरुवीहिओहसियजलहिजल तरुणतरुवियडमणहरालवालयजलसुहियविविहविहगनियररवापूरिउद्देस सिद्धविज्जाहरालयमुत्तुङ्गरयणगिरिम्मिणाहदीव नामेण रयणसार[114] ति। अवि य

114 प्राप्त च भुजगगन्धर्वसुन्दरीजनारब्धमधुरगेयरवाकृष्टदत्तावधाननिश्चलस्थितमृगयूथ दृप्तवनसूकरघोणाभिघातजर्जरितमही-

रयणायरेण धणियं वियडतरङ्गुच्छलन्तवाहाहिं ।
सव्वत्तो पियकामिणिरुइरसरीरं व उवगूढं ॥४४॥
संपाविऊण फलहरनमियमहीरुहनमिज्जमाणो व्व ।
परिणयखुडन्तबहुविहतरुकुसुमोवणियपूओ व्व॥४५॥
५ कमलमहुपाणसेवणजणियकलालावमुहलभमरेहिं ।
कयसागयसम्माणो व्व अइगओ चूयतरुसण्डं ॥४६॥

उवविट्ठो दीहियातीरंमि, वीसमिओ मुहुत्तयं, गहियाइं सहयारफलाइं, भज्जियं दीहियाए, कया पाणवित्ती । पुच्छिओ हेमकुण्डलेण धरणो । "कहं तुमं १० इहीए पाविओ"त्ति । साहिओ णेण जहट्ठिओ सयल-वुत्तन्तो । हेमकुण्डलेण भणियं । "अहो से कूरहियय-त्तणं; ता किं पइणा, भण किं ते करीयउ"त्ति । धर-णेण भणियं । "कयं सयलकरणिज्जं; किं तु दुत्थिया मे जाया, ता तीए संजोयं मे करेहि" । तओ 'रयणगि-१५ रीओ पहाणरयणसंजुयं संजोएमि' त्ति चिन्तिऊण भणियं हेमकुण्डलेणं । "करेमि संजोयं, किं तु अत्थि इहेव दीवंमि रयणगिरी नाम पव्वओ । तत्थ सुलो-

तलोत्सृतमुस्ताकषायसुरभिगन्धवासितदिशाचक्रं तीरतरुक्षुण्णकुसुम-मकरन्दवासिताशेषविमलजलदुर्ललितराजहंसाकुलस्वरसहस्रकलस्वरयुक्तं महातरुशिखरापतितकुसुमनिकरार्चितविस्तीर्णभूमिभागं उद्दामनागवल्ली-निवहसमालिंगिताशेषपूगफलीषण्डं, विकटघनसुरभिमन्दारमन्दिरा-रब्धविद्याधरमिथुनरतिसुख दसवनहस्तिपीवरकराकर्षणभग्नसमुत्तुंगग-लचन्दनवनं तीरासन्नस्थितघनतमालतरुवीथिकापहसितजलधिजलं तरुण-तरुविकटमनोहरालवालकजलसुखितविविधविहगनिकररवापूरितोद्देश सिद्धविद्याधरालयं उत्तुंगरत्नगिरिसनाथं द्वीपं नामेन रत्नसारम्-इति ।

यणो नाम किन्नरकुमारओ मे मित्तो परिवसइ। ता त पेच्छिऊण नेमि त देवउरमेव। तहिं गयस्स नियमेणेव तीए सह सजोगो भविस्सइ" त्ति। पडिस्सुय धरणेण। तओ घेत्तूण धरण पयट्टो रयणपव्वय।

पत्तो य महुरमारुयमन्दन्दोलेन्तकयलिसघाय। ५
सघायमिलियकिंपुरिसजक्खपरिहुत्तवणसण्ड ॥४७॥

वणसण्डविविहफलरससतुट्ठविहगमहगम्भीर।
गम्भीरजलहिगज्जियहित्थपिओसत्तसिद्धयण ॥॥४८॥

सिद्धयणमिलियचारणसिहरवणारद्धमहुरसगीय।
सगीयमुरयघोसाणन्दियनच्चन्तसिहिनियर ॥४९॥ १०

सिहिनियररवुक्कण्ठियपसन्नवरसिद्धकिन्नरिनिहाय।
किन्नरिनिहायसेवियलवङ्गलवलीहरच्छाय ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरुम्ब।
निउरुम्बठिउप्पेहडसिहरुच्चिंध[115] च रयणगिरिं ॥५१॥

तओ य त पाविऊण महामहल्लुत्तुङ्गरयणसिहरुप्पङ्कनिम्झरविरहमग्ग[116] विविहवरसिद्धविज्जाहरङ्गणालुलियगमणचलणालत्तयरसरञ्जियवित्थिण्णमुत्तासिलायल दरिविवरविणिग्गयनिज्झरझरन्तझङ्काररवायड्ढियदरियवणहत्थिनियरसमाइण्णवियडकडउद्देस उद्दाममाहवीलयाहरुच्छङ्गनिद्दयरयायामखिन्नसुहपसुत्तविज्जाहरमिहुण अइकोउहल्लेण आरूढो पयत्तो। किह, १५ २०

११५ निउरम्बस्थितोन्नतशिखरोच्चिह्नम्। 'उप्पेहड' (दे ना १११६) 'उप्पेहड उब्भडए'।उच्चिंधम् उद्गतानि चिह्नानि उच्चिह्नानि। ११६ 'उप्पक' समूह (दे ना ११३०)

चालियलवङ्गलवलीचन्दणगन्धुक्कडेण सिसिरेण।
अवणिज्जन्तपरिस्समसंतावो महुरपवणेण ॥८२॥

पेच्छन्तो य रुइरदरिमन्दिरामलमणिभित्तिसंक-
न्तपडिमावलोयणपणयकुवियपसायणूसुयदइयदंसणा-
५ हियकुवियवियड्ढसहियणोहसियमुद्धसिद्धङ्गणासणाहं,
कत्थइ य पयारचलियवरचमरिनियरनीहारामलचन्द-
मऊहनिम्मलुद्दामचमरचवलविक्खेववीइज्जमाणं, कत्थइ
य नियम्बोवइयवियडघणगज्जियायण्णणुब्भन्तधुयस-
डाजालनहयलुच्छङ्गनिमियव,मदरियमयणाहरुञ्जियर-
१० वावूरिउद्देसं, अन्नत्थ सरसघणचन्दणवणुच्छङ्गविविह-
परिहासकीलाणन्दियभुयङ्गमिहुणरमणिज्जं ति। तओ
आरुहिऊण रयणसिहरं रयणगिरितिलयभूयं तत्थ य
वालकयलीपरिवेढियवियडपीढं सोहाविणिज्जियसुरि-
न्दभवणं उत्तुङ्गतोरणखम्भनिमियवरसालिभञ्जियास-
१५ णाहं मणहरालेक्खविचित्तवियडभित्तिं रुइरगवक्खवेइ-
ओवसोहियं निम्मलमणिकोट्टिमं सुरहिकुसुमसंपाइय-
पूओवयारं च गओ सुलोयणसन्तियं मन्दिरं ति।
दिट्ठो य णेण गन्धव्वदत्ताए सह वीणं वायन्तो सुलो-
यणो। अब्भुट्ठिओ सुलोयणेणं। संपाइओ से उचि-
२० ओवयारो। पुच्छिओ सुलोयणेणं हेमकुण्डलो। "कुओ
भवं कुओ वा एस महापुरिसो, किंनिमित्तं वा भवओ
आगमणपओयणं" ति। तओ सुवेलाओ नियं धरणस्स
सुवण्णभूमिसुवलब्भाइयं चिन्तियरयणप्पदाणपज्जवसाणं
साहियमागमणपओयणं। तेण वि उप्फुल्ललोयणेण
२५ पडिस्सुयं। तओ चिट्ठिऊण कइवयदियहे गहियाइं
पहाणरयणाइ। नीओ य णेण धरणो देवउरं। मुक्को
नयरबाहिरियाए, समप्पियाणि से रयणाणि। भणिओ

य एसो। इहट्ठिओ चेव जाय पडिवालसु त्ति। पडिस्सुयं धरणेण। गओ हेमकुण्डलो॥

धरणो पुण बाहिरियाए चेव कंचि वेलं गमेऊण पविट्ठो नयरं। दिट्ठो य टोप्पसेट्ठिणा। 'अहो कल्लाणागिई अदिट्ठपुव्वो एगागी य दीसइ, ता भवियव्वं एत्थ कारणेण' त्ति चिन्तिऊण अहिमयसभासणपुरस्सरं नीओ णेण गेहं। कओ उवयारो। पुच्छिओ सेट्ठिणा 'कुओ तुमं' त्ति। साहिओ णेण मायन्दिनिवासनिग्गमणाइओ देवउरसपत्तिपज्जवसाणो निययवुत्तन्तो। समप्पियाइं रयणाइं। भणिओ य णेण १० सेट्ठी। 'एयाइं सगोवावसु' त्ति। सगोवावियाणि सेट्ठिणा॥

इओ य धरणसमुद्दपडणसमणन्तरमेव समासासिया सुवयणेण लच्छी। भणिया य णेण। "सुन्दरि, ईइसो एव संसारो, विओगावसाणाइं एत्थ संगयाइं, ता न तए संतप्पियव्वं। न विवन्नो य एस तुज्झ, १५ अवि य मज्झ" त्ति। तओ नियडिप्पहाणाए वाहजलभरियलोयणं जंपियं लच्छीए। "तए जीवमाणंमि को मह संतावो" त्ति। तओ अइक्कन्तेसु कइवयदिणेसु जाणवत्तसंठियं पहूयं सुवण्णमवलोइऊण चिन्तियं सुवयणेणं। "विवन्नो खु सो तवस्सी, पभूयं च एयं २० दविणजायं, तरुणा य से भारिया रूववई य, संगया य मे चित्तेण, ता किं एत्थ जुत्तं ति। अहवा इयमेव जुत्तं, जं इमीए गहणं ति। को नाम अन्नालिसो सयमेयागयं लच्छिं परिच्चयइ। ता गेण्हामि एयं"। तओ 'परिहासससज्झा इत्थिय'[117] त्ति वियक्कन्तायगाणुरूवा २५

117 परिहाससाध्या स्त्रिय ।

कया परिहासा, आवज्जियं से हिययं। निविट्ठो घर-
णिसद्दो। अत्तट्ठियं सुवण्णयं ॥ अइक्कन्ता कइवि
दियहा। समागयं कूलं जाणवत्तं। महया दरिसणि-
ज्जेण दिट्ठो सुवयणेण नरवई। परितुट्ठो एसो। 'उस्सुं-
५ कमेव तुह जाणवत्तं' ति कओ से पसाओ। गओ
जाणवत्तं ॥

एत्थन्तरंमि 'चीणदीवाओ आगयं जाणवत्तं'
ति सुणिऊण निग्गओ धरणो। दिट्ठो य णेण सुव-
यणो लच्छी य। परितुट्ठो हियएणं, दूमिया लच्छी
१० सुवयणो य। दिन्नं से आसणं, पुच्छिओ वुत्तन्तं,
साहिओ णेणं। तओ सुवयणेण चिन्तियं। 'अहो मे
कम्मपरिणई, अहो मे पडिकूलया देव्वस्स। केवलं
कयमकज्जं, न संपन्नं समीहियं' ति। चिन्तिऊण भणियं।
"अज्ज, सोहणं संजायं, जं तुमं जीविओ। ता गेण्हाहि
१५ एयं निययरित्थं" ति। धरणेण भणियं। "सत्थवाहपुत्त,
पाणा वि एए तुह सन्तिया, जेण लच्छीए सह समा-
गमो कओ। किमङ्ग पुण रित्थं" ति ॥

अइक्कन्ता काइ वेला। भणियं च णेण। "एहि,
नयरं पविसम्ह"। लच्छीए भणियं। "अज्जउत्त,
२० कहं पविसिस्सामो, अज्ज उण अज्जउत्तेणावि इ-
हेव वसियव्वं ति"। पडिस्सुयमणेण। अब्भङ्गिओ
एसो। 'आलोचियं च लच्छीए सुवयणेण य।
जहा, अज्जेव एयं कयपाणभोयणं केणइ उवाएण
रयणीए वावाइस्सामो' त्ति। मज्जिओ एसो, पा-
२५ इओ महुं, काराविओ पाणवित्तिं। अइक्कन्तो वासरो,

११८ उच्छुल्कमेव ते यानपत्रम्। उच्छुल्कं उद्गतं परित्यक्तं
शुल्कं भाण्डकरं यस्य तत्। यानपत्रम् नौका।

समागया रयणी, अत्थुय[119] सयणिज्ज। निवण्णो[120] एसो लच्छी य। तओ मयपराहीणस्स सिमिणए विय अव्वत्त चेट्ठमणुहवन्तस्स दिन्नो इमीए गले पासओ, वलिओ य एसो। परिओसवियसियच्छीए लच्छीए सुवयणेण य विमूढो धरणो मओ त्ति काऊण उज्झिओ ५ जलनिहितडे। गयाइ जाणवत्त। जलनिहिपवणसंगमेण य समासत्थो एसो। चिन्तियं च णेण। 'हन्त किमेयं ति। किं ताव सुविणओ आओ इन्दजाल आओ मइ-विब्भमो आओ सच्चय चेव' त्ति। उवलद्ध जलनिहि-तड। 'सच्च चेव' त्ति जाओ से विनिच्छओ। उट्ठिऊण १० चिन्तियमणेण। 'अहो लच्छीए चरियं, अहो सुवय-णस्स पोरुस। अहवा दुट्ठगुठो[121] विय उम्मग्गपत्थिया, किंपागफलभोगो विय मङ्गलावसाणा,[122] दुस्साहिय-किच्च व्व दोसुप्पायणी, कालरत्ती विय तमोवलित्ता, ईइसा चेव महिलिया होइ। अवि य, १५

जलणो वि घेप्पइ सुह पवणो भुयगो य केणइ नएण।
महिलामणो न घेप्पइ बहुएहि वि नयसहस्सेहिं ॥८३॥

ता किं इमीए। सुवयणस्स न जुत्तमेयं ति। अहवा मइरा विय मयरायवड्ढणी चेव इत्थिया हवइ त्ति। विम्हयविन्नमोहियमणेण तेणावि एय ववसिय'ति। २० एव च चिन्तयन्तो सेट्ठिनिउत्तेहिं कहवि पुरिसेहिं। सूरुग्गमवेलाए दिट्ठो वाहोल्लनयणेहिं ॥ ८४ ॥

भणिओ य णेहिं। "सत्थवाहपुत्त, रयणीए न

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119 आस्तीर्णम्। 120 निषण्ण। 121 'दुट्ठगुठ' दुष्टाधमहय। 'गुठो' अधमहय (दे ना २ ९१)। 122 अशोभनावसाना। 'मंगुल' अनिष्ट (दे ना ६ १४५)।

आगओ तुमं ति संजायासङ्केण रयणीए चेव तुज्झ अन्नेसणनिमित्तं[123] पेसिया अम्हे टोप्पसेट्ठिणा त्ति। कह-कहवि दिट्ठो सि संपयं। ता एहि, गच्छम्ह; निव्व-वेहि[124] अणेयचिन्ताणलपलित्तं सेट्ठिहिययं"। तओ 'अहो
५ पुरिसाणमन्तरं' ति चिन्तिऊण पयट्टो धरणो, पविट्ठो नयरिं, दिट्ठो य णेण सेट्ठी। पइरिक्कंमि[125] भणिओ सेट्ठिणा। "वच्छ, कुओ तुमं, किं वा विमणदुम्मणो दीससि" त्ति। तओ 'लज्जावणिज्जयं अणाचिक्खणी-यमेयं' ति चिन्तिऊण वाहोल्ललोयणेण[126] न जंपियं
१० धरणेण। सेट्ठिणा भणियं। "वच्छ, सुयं मए, जहा आगयं जाणवत्तं चीणाओ, ता तं तुमए उवलद्धं न व" त्ति। तओ सगग्गयक्खरं जंपियं धरणेणं। "अज्ज, उवलद्धं" ति। सोगाइरेगेण य पवत्तं वाहसलिलं। तओ 'नूणं विवन्ना[127] से भारिया, अन्नहा कहं ईइसो
१५ सोगपसरो' त्ति चिन्तिऊण भणियं टोप्पसेट्ठिणा। 'वच्छ, अवि तं चेव तं जाणवत्तं' ति। धरणेण भणियं 'आमं'। सेट्ठिणा भणियं। 'अवि कुसलं ते भारियाए'। धरणेण भणियं। 'अज्ज, कुसलं'। सेट्ठिणा भणियं। 'ता किमन्नं ते उव्वेवकारणं'। धरणेण भणियं। 'अज्ज, न
२० किंचि आचिक्खियव्वं' ति। सेट्ठिणा भणियं। 'ता किं विमणो सि,। धरणेण भणियं 'आमं'। सेट्ठिणा भणियं 'किमामं'। धरणेण भणियं 'एयं'। सेट्ठिणा भणियं 'किमेयं'। धरणेण भणियं 'न किंचि'। सेट्ठिणा भणियं। "वच्छ, किमेएहिं सुन्नभासिएहिं आचिक्ख सब्भावं[128]।

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१२३ अन्वेषणनिमित्तम्। १२४ निर्वापय प्रशमय। १२५ 'पइरिक्क' विजनस्थानम् (दे. ना. ६. ७१)। १२६ बाष्पार्द्र-लोचनेन। १२७ विपन्ना मृता। १२८ सब्भावं सत्यम्।

न य अहं अजोग्गो आचिक्खियव्वस्स, पडिवन्नो य तए गुरू"। तओ 'न जुत्तं गुरुआणाखण्डणं' ति चिन्तिऊण जंपियं धरणेण। "अज्ज, 'अज्जस्स आणं' त्ति करिय ईइसं पि भासीयइ" त्ति। सेट्ठिणा भणियं। "वच्छ, नत्थि अविसओ गुरुयणाणुवत्तीए"। धरणेण   ५
भणियं। "अज्ज, जइ एवं, ता कुसलं मे भारियाए जीविएणं, न उण सीलेण"। सेट्ठिणा भणियं। "कहं वियाणसि"। धरणेण भणियं "कज्जओ"। सेट्ठिणा भणियं। 'कहं विय"। तओ आचिक्खिओ से भोयणाइओ जलनिहितडपज्जवसाणो सयलवुत्तन्तो।   १०

तं च सोऊण कुविओ टोप्पसेट्ठी सुवयणस्स। परिसठवियं धरणं गओ नरवइसमीवं। विन्नत्तो णेण सुवयणं पइ जहट्ठियमेव नरवई। सद्दाविओ राइणा सुवयणो, भणिओ य एसो। "सत्थवाहपुत्त, पभूयं ते रित्थं सुणीयइ। ता फुडं जंपसु, कहमेयं तए विढ-   १५
त्तयं"[129] ति। तओ ऽजायासङ्केण भणियं सुवयणेण। "देव, कुलक्कमागयं"। राइणा भणियं। "भारिया कहं" ति। तेण भणियं। "गुरुविइण्णा[130]"। तओ पुलइओ टोप्पसेट्ठी। भणियं च णेण। "देव, सव्वं अलियं" ति। सुवयणेण भणियं। "किं पुण एत्थ   २०
सच्चयं"। सेट्ठिणा भणियं। "धरणसन्तियं रित्थं भारिया य, एयं सच्चयं" ति। तओ सखुद्धहियएण जंपियं सुवयणेण। 'भो भो अउव्व जोइसिय, को एत्थ पच्चओ, रायकुलं खु एयं।" टोप्पसेट्ठिणा भणियं। "नाहारण रायकुलं, पच्चओ पुण सो चेव   २५
जीवइ" त्ति। सुवयणेण भणियं। "महाराय, न मए

१२९ अर्जितम्। १३० गुरुविनीर्णा पितृदत्ता।

धरणस्स नामं पि आयण्णियं ति। परिक्खउ देवो"।
राइणा भणियं। "भो भो सेट्ठि, आणेहि धरणं, तुमं
पि तं महिलियं" ति। पेसिया णेहिं सह रायपुरि-
सेहिं निययपुरिसा। आणिओ य णेहिं हिययएणाणि-
५ च्छमाणो वि सेट्ठिउवरोहभावियचित्तो धरणो, इय-
रेहि य भयहित्थहियया[131] लच्छि त्ति। पुलइयाइं
राइणा, भणियं च णेण। "सुन्दरि, दिट्ठो तए एस
कहिंपि सत्थवाहपुत्तो"। तीए भणियं। "देव, न
दिट्ठो" त्ति। तओ पुच्छिओ धरणो। "सत्थवाहपुत्त,
१० अवि एसा ते भारिया"। धरणेण भणियं। "देव,
किमणेण पुच्छिएण; सुयं चेव देवेणं, जं जंपियमि-
मीए"। राइणा भणियं। "सत्थवाहपुत्त, अओ चेव
पुच्छामि"। धरणेण भणियं। "देव, जइ एवं देवस्स
अणुबन्धो, ता आसि भारिया, न उण संपयं" ति।
१५ राइणा भणियं। "एसो सत्थवाहपुत्तो दिट्ठो तए
आसि"। धरणेण भणियं। "देव, एसो चेव जाणइ"
त्ति। राइणा भणिओ सुवयणो। "सत्थवाहपुत्त, किं
दिट्ठो तुमए एस कहिंपि"। सुवयणेण भणियं। "देव,
मए ताव एसो न दिट्ठो" त्ति। राइणा भणियं।
२० "होउ; किं एइणा; साहेह तुब्भे, किं एत्थ रित्थ-
माणं"। सुवयणेण भणियं। "देव, एत्थ खलु दस स-
हस्साणि सोवण्णिगाण इट्टासंपुडाणं, अन्नं पि थेवयं
खु सुरित्तं भण्डं" ति। पुच्छिओ इयरो वि। धर-
णेण भणियं। "देव, एवमेयं"। राइणा भणियं। "भो
२५ किंपमाणा खु ते संपुडा"। धरणेण भणियं। "देव,
न-याणामि"। राइणा भणियं। "कहं निययभण्डस्स

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१३१ भयत्रस्तहृदया। हित्थ त्रस्त (दे. ना. ८. ६७.)

वि पमाण न-याणासि"। धरणेण भणियं। "देव, एव चेव ते कया, जेण न जाणामि"। तओ पुच्छिओ सुवयणो। "भद्द, तुम साहेहि"। तेण भणियं। "देव, अहमवि निस्ससय न-याणामि"। राइणा भणियं। "भो एव ववत्थिए किं मए कायव्व" ति। धरणेण ५
भणियं। "देव, थेवमिय[132] कारणं। किं बहुणा जंपिएणं। अविवाउगो[133] अहं एयस्स, ता गिण्हउ रित्थ भारियं च एसो" त्ति। सुवयणेण भणियं। "भो महापुरिस, एयं पि भवओ पहूयमेव, ज मे आलो न दिन्नो" त्ति। धरणेण भणियं। "पसिद्धो अहं आल- १०
दायगो"। सुवयणेण भणियं। "जइ न आलदायगो, ता किमेय पत्थुयं" ति टोप्पसेट्ठिणा भणियं। "अरे रे निल्लज्ज पावकम्म, एवं पि ववहरिउ एवं जपसि" त्ति। पुणो वि अमरिसाइसएण[134] भणियं टोप्पसे-
ट्ठिणा। "महाराय, किं बहुणा जपिएण। जइ एयं न १५
धरणसन्तियं रित्थ एसा य भारिया, ता मज्झ सव्व-स्ससहिया पाणा नियरणं[135]" ति। आणवेउ देवो सयले दिव्वे" त्ति। धरणेण चिन्तियं। 'अवहरिओ खु एसो मह सिणेहाणुबन्धेण, ता न जुत्त सपयं पि उदासीणयं काउ' ति। जंपियमणेण। "देव, जइ २०
एत्थ अणुबन्धो तायस्स, ता अल दिव्वेहिं, अन्नो वि एत्थ उवाओ अत्थि चेव"। राइणा भणियं। "कहेहि कीइसो उवाओ" त्ति। धरणेण भणियं। "देव, ते मए नपुडा सनामेण चेव अङ्किय" त्ति। राइणा

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१३२ स्तोक इद । १३३ अविवादक । अहं तस्य प्रभुत्व न विवदामि मम प्रभुत्व स्थापयितुमित्यर्थ । १३४ अमर्षातिशयेन क्रोधातिशयेन । १३५ 'नियरण' दण्ड शिक्षा ।

भणियं। "किं तुज्झ नामं"। धरणेण भणियं। "देव, धरणो" त्ति। इयरो वि पुच्छिओ। तेण भणियं। "देव, सुवयणो" त्ति। राइणा भणियं। "जइ एवं, तो छिन्नो खु ववहारो;[१२६] नवरं एत्थेव आणेह कइवि संपुडे" त्ति। तओ पेसियं पञ्चउलं,[१२७] आणिया संपुडा, निहालिया राइणा वाहिं, न दिट्ठं धरणनामयं। भणियं च णेण। "भो नत्थि एत्थ धरणनामयं"। सुवयणेण भणियं। "देवो पमाणं ति। अन्नं च। देव, देवस्स पुरओ एस महन्तं पि अलियं जंपिऊण अज्ज वि पाणे धारेइ त्ति। जाणियं देवेण, जं एएण पमाणीकयं"। राइणा भणियं। "भो धरण, किमेयं" त्ति। धरणेण भणियं। "देव, न अन्नहा, एयं; फोडाविऊण[१२८] मज्झं निरूवेउ देवो"। तओ एयमायण्णिऊण संखुद्धो सुवयणो, हरिसिओ टोप्पसेट्ठी। सद्दाविया सुवण्णयारा, फोडाविया संपुडा, दिट्ठं धरणनामयं। कुविओ राया सुवयणस्स लच्छीए य। भणियं च णेणं। "हरे वावाएह एयं वाणियगवेसधारिणं महाभुयंगं,[१२९] निव्वासेह य एयं मम रज्जाओ विवन्नसीलजीवियं अलच्छि, समप्पेह य समत्थमेव रित्थं धरणसत्थवाहस्स। अन्नं च। भण, भो महापुरिस, किं ते अवरं कीरउ"। धरणेण भणियं। "देव, अलं मे रित्थेण। करेउ देवो पसायं सुवयणस्स अभयप्पयाणेणं"। तओ 'अहो से महाणुभावय' त्ति चिन्तिऊणं भणियं राइणा। "सत्थवाहपुत्त,

१२६ छिन्नः खलु व्यवहारः। निर्णीतमिदं कारणम्। १२७ पंचकुलं कारणनिर्णये पंचनागरिकाप्रसराणां समूहः। १२८ भंक्त्वा। १२९ वणिग्वेशधारिणं महाभुजंगं महाधूर्तम्।

न जुत्तमेय तहावि अलङ्घणीयवयणो तुम ति, ता
तुम चेव जाणसि"। धरणेण भणिय। 'देवपसाओ
त्ति, अणुग्गिहीओ अह देवेण"। राइणा भणिय।
"भो सत्थवाहपुत्त, गेण्हाहि निययरित्थ"। धरणेण
५ भणिय। "ज देवो आणवेइ"। तओ नरिन्दपञ्चउला-
हिट्ठिओ सह सुवयणेण गओ वेलाउल[१४०] धरणो,
उवगणिय सुवण्णय पञ्चउलेण, समप्पिय धरणस्स।
तओ धरणेण भणिय। "भो सुवयण, परिच्चय[१४१]
विसाय, अङ्गीकरेहि पोरुस, देव्वोवरोहेण कस्स वा
१० खलिय न जायइ त्ति। अन्न च। भणिओ मए तुज्झ
सुवण्णलक्खो, तए पुण महाभावत्तणेण अहमेव बहुम-
न्निओ, न उण सुवण्णलक्खो। भणिय च तए आसि
'कि सुवण्णलक्खेण, तुम चेव मे बहुगो त्ति। अण-
ग्घेय[१४२] च एय सभमवयण। ता गेण्हाहि सपय, ज ते
१५ पडिहायइ"। एव च भणिओ समाणो लज्जिओ सुव-
यणो। न जपिय च णेण। तओ दाऊण अट्ठ सुवण्ण-
लक्खे सपूइऊण नरवइ तओ काउ सयलसुत्थ[१४३]
भण्डस्स गओ टोप्पसेट्ठिगेह। ठिओ कचि वेल सह
सेट्ठिणा। उवगयाए भोयणवेलाए कयमज्जणा पभुत्ता
२० एए। भुत्तुत्तरकाले य चलणेसु निवडिऊण भणिओ
धरणेण टोप्पसेट्ठी। "जाएमि अह किंचि वत्थु ताय,
जइ न करेइ मम पणयभङ्ग ताओ"।[१४४] तओ हरिसव-
सुप्फुल्ललोयणेण 'अहो अह कयत्थो, अहो अह धन्नो,
अहो मम सुजीविय, अहो मम सुलद्धो जम्मो त्ति,

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१४० वेलाकुल समुद्रतटम् यत्र नाव तिष्ठन्ति। १४१ परित्यज। १४२ बहुमूल्यम्। १४३ कृत्वा सकल सुस्थितम्। १४४ याचे अह किंचित् तात यदि न करोति मम प्रणयभग तात।

जओ ईइसेणावि महाणुभावेण सयलसत्तकप्पतरुकप्पेण तिहुयणचिन्तामणीभूएण वि अहं पत्थिज्जामि' त्ति चिन्तिऊण भणियं टोप्पसेट्ठिणा। "वच्छ, जइ वि सकलत्तं सपुत्तपरियणं दासत्तनिमित्तं ममं जाएसि,[145] तहावि अहं तुह महापुरिसचेट्ठिएण आकरसियचित्तो न खण्डेमि ते पत्थणापणयं"। धरणेण भणियं। "ताय, जइ एवं ता देहि तिन्नि वायाओ।" ईसि विहसिऊण 'जाय, जो एगं वायं लोप्पइ, सो तिन्नि वि लोप्पयन्तो किं केणावि धरिउं पारीयइ' त्ति भणिऊण टोप्पसेट्ठिणा कयाओ तिन्नि वायाओ। 'ताय, अणुग्गिहीओ' त्ति भणिऊण हेमकुण्डलविज्जाहरविदिन्न-महग्घेयपुव्वसमप्पियरयणसहस्सं मग्गिओ टोप्पसेट्ठि-भण्डारिओ। तेण वि य 'अज्जो आणवेइ' त्ति भणि-ऊण समप्पियाइं गहिऊण रयणाइं। तओ ताण मज्झे अद्धं गहेऊण टोप्पसेट्ठिस्स चलणपूयं काऊण पुणो विणिवडिओ पाएसु 'ताय, एसा सा पत्थण' त्ति भणमाणो धरणो। तओ 'अह कहं छलिओ अहमणेणं' ति सुइरं चिन्तिऊण 'अगहिए य विलक्खीभविस्सइ एसो, निवारिओ अहं इमिणा अणागयं चेव' उट्ठविओ धरणो 'वच्छ, पडिवन्ना ते पत्थणा, भणमाणेण टोप्पसेट्ठिणा ॥

तओ बहुमन्निओ सेट्ठिणा महया सत्थेण समा-गओ निययनयरिं। आवासिओ बाहिं। जाओ लोय-वाओ, जहा आगओ धरणो त्ति। निग्गओ राया पच्चोणिं[146]। पवेसिओ णेण महाविभूईए नेऊण निय-

१४५ याचसे। १४६ संमुखं धरणस्य सम्मानार्थम्। 'पच्चोणि' (दे. ना. ६. २४.) 'उमुहागमणे पच्चोवणी चेय'।

यभवण, पूइओ मज्जणाइणा नियाभरणपज्जवसाणमु-
वयारप्पयाणेणं। गओ निययभवणं। तुट्ठा य से
जणणिजणया। दिइण्णं महादाणं, कया सव्वाययणेसु
पूया। अइक्कन्ता काइ वेला। तओ उवणिमन्तिय
महाराय पूइओ अणेण सविसेस। सम्माणिया य ५
जहारुहपडिवत्तीए[147] पउरचाउवेज्जाइया,[148] पडिपूइओ
य तेहिं। तओ पुच्छिओ जणणिजणएहिं। "वच्छ, अवि
कह ते घरिणि" त्ति। धरणेण भणियं। "अल तीए
कहाए"। चिन्तियं च णेहिं। 'हन्त कयं तीए, जं इत्थि-
उचियं। ता अलं इमस्स मम्मवट्टणेण इमिणा जंपि- १०
एणं। अन्नओ अवगच्छिम्स' त्ति। एत्थन्तरम्मि महापु-
रिसयाखित्तहियओ विम्हयवसेणुप्फुल्ललोयणो कयसु-
हङ्गासणावणनिमित्त पुणो वि धरणसमीवं समागओ
राया। कओ धरणेण समुचिओवयारो। पुच्छिओ य
आगमणपओयण सिट्ठो से निययाहिप्पाओ राइणा। १५
तओ चलणेसु निवडिऊण भणियं धरणेण। "देव, अलं
मुद्दङ्गेहिं, किं तु 'माणणीओ देवो' त्ति करिय
पत्थेमि पत्थणीय। राइणा भणियं। "भणाउ
अज्जो"। तेण भणियं। "पयच्छउ देवो नियरज्जे
सव्वसत्ताण वन्दिमोक्खणं सव्वसत्ताणभयप्पयाण च"।
तओ 'अहो से महाणुभावया, अहो महापुरिस- २०
चेट्ठियं सत्थवाहपुत्तस्स" त्ति भणिऊण आणत्तो पडि-
हारो। 'हरे कारवेहि चारयघण्डपओएण[149] मम रज्जे
सयलवन्दिमोक्खं,सव्वसत्ताणमभयप्पयाणं च दवावेहि'
त्ति। तओ 'जं देवो आणवेइ' त्ति भणिऊण संपा-
डियं देवसासणं। सप्पुरिसचेट्ठिएण य परितुट्ठा से २५

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१४७ यथार्हप्रतिपत्त्या। १४८ पौरचातुर्वेदादिका। १४९ बन्दिस्थानघण्टाप्रयोगेण।

जणणिजणया। परिओसवियसियच्छेहिं कयं णेहिं राइणो उचियं करणिज्जं। तओ धरणेण सह कंचि वेलं गमेऊण निग्गओ राया॥

धरणो वि चिरयालमिलियवयंसयसमेओ[150]
५ गओ मलयसुन्दराभिहाणं उज्जाणं। उवलद्धो य नाग-
लयामण्डवंमि कीलानिमित्तमागओ कुवियं पियपण-
इणिं पसायन्तो रेविलगो नाम कुलउत्तगो। सुमरियं
लच्छीए। चिन्तियं च णेणं। "अहो णु खु एवमपर-
मत्थपेच्छीणि कामिजणहिययाइं हवन्ति। समागओ
१० संवेगं। गओ य उज्जाणेक्कदेससंठियं असोयवीहियं।
दिट्ठो य णेण तहियं फासुयदेसंमि वियलियवियारो।
सीसगणसंपरिवुडो आयरिओ अरहदत्तो त्ति॥५५॥
अच्चन्तसुद्धचित्तो नाणी विविहतवसोसियसरीरो।
निज्जियमयणो वि दढं अणङ्गसुहसिद्धितल्लिच्छो॥[151]५६॥
१५ तं पेच्छिऊण चिन्ता जाया धरणस्स एस लोयंमि।
जीवइ सफलं एक्को चत्तो जेणं घरावासो॥५७॥
घरिणी अत्थो सयणो माया य पिया य जीवलोयंमि।
माइन्दजालसरिसा[152] तहवि जणो पावमायरइ॥५८॥
जा वि उवयारबुद्धी घरिणीपमुहेसु सा वि मोहफलं।
२० मोत्तूण जओ धम्मं न मरणधम्मीणमुवयारो॥५९॥
सो पुण संपाडेउं न तीरए आसवानियत्तेहिं।[153]
आसवविणिवित्ती वि य गिहासमं आवसन्तेहिं॥६०॥

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१५० चिरकालमिलितवयस्यकसमेतः। १५१ अनगसुखा न अंगसुखं शरीरसुखं वर्तते यस्यां सा सिद्धिः तस्यां रतः 'तल्लिच्छो' तत्परः। १५२ मायेन्द्रजालसदृशा। १५३ अनिवृत्ताः आस्रवाः येषां तैः।

नियमा तत्थारम्भो आरम्भेण च वड्डई हिंसा ।
हिंसाए कओ धम्मो न देसिओ सत्थयारेहिं ॥[154]६१॥
पज्जन्ते वि य एसो सव्वेण चेव जीवलोयम्मि ।
नियमेणमुज्झियव्वो ता अलमेएण पावेण' ॥६२॥
एव च चिन्तयन्तो पत्तो सज्झायचरणपरिणामो । ५
गुरुपायमूलमणह[155] सवयसो निव्वुइपरं व ॥६३॥
अह वन्दिओ य णेण भगव सवयसएण साहू य ।
तेहिं चिय धम्मलाहो दिन्नो सव्वेसि विहिपुव्व ॥६४॥
उवविट्ठा य सुविमले मुणीण पुरओ उ उववणुच्छङ्गे ।
अह पुच्छिया य गुरुणा 'कत्तो तुब्भे'त्ति महुरगिर ॥६५॥ १०

एव च पुच्छिए य समाणे जपिय धरणेण । "भयव, इओ चेव अम्हे । अन्न च, अत्थि मे गिहासमपरिच्चायबुद्धी । ता आइसउ भयव, ज मए कायव्व" ति । तओ 'अहो से आगिई, अहो विवेगो, त्ति चिन्तिऊण आसयपरिक्खणनिमित्त जपिय अरहयत्तेण । १५ ' वच्छ, परिचत्तगिहासमेण, निब्भच्छिऊण नियनियविसयलालसाइ इन्दियाइ, विज्झविय[156] कसायाणल निरीहेण चित्तेण सयलसोक्खनिहाणभूओ सजमो कायव्वो । अन्नहा परिचत्तो वि अपरिचत्तो गिहासमो त्ति । सो पुण अणाइविसयभावणाभावियस्स जीवस्स २० अच्चन्तदुक्करयरो । पव्वज्जिऊण वि एय पुव्वकयकम्मदोसेण केइ न तरन्ति परिवालिउं, मुज्झन्ति नियय-फले, परिकप्पेन्ति उ सयालम्बणाइ, विमुक्कसजमा य ते, आउसो,[157] न गिही न पव्वइयगा उभयलोगविहल

१५४ शास्त्रकारैः । १५५ अनघ पापरहितम् । १५६ विध्याप्य । १५७ आयुष्मन् ।

नासन्ति मणुयत्तणं। एवं ववत्थिए अमुणिऊण हेओ-
वाएयाइं[158] अतुलिऊणमप्पाणयं न जुत्तो गिहासम-
परिच्चाओ" त्ति। धरणेण भणियं। "एवमेयं, जं
तुब्भे आणवेह। किं तु,

५ हेओ गिहासमो मे वुद्धी समणत्तणं उवाएयं।
तुलणा वि विवेगो च्चिय किलेसवसयाण सत्ताणं"॥६६॥

भयवया चिन्तियं। 'अहो से सउण्णया, मुणिओ
णेण जहट्ठिओ संसारो, समुप्पन्ना जिणधम्मबोही। ता
पसंसेमि एयं साहेमि य इमस्स इसीए दुल्लहत्तणं,
१० जेण वयंसगाण वि से संबोहो समुप्पज्जइ'। भणियं
च णेण। "वच्छ, धन्नो तुमं, नायं तए जाणियव्वं,
संपत्ता सयललोयदुल्लहा जिणधम्मबोही। ता जहट्ठि-
यासेवणेण एयं चेव सफलं करेहि, संसिज्झइ य तुह
समीहियं। न खलु अणब्भत्थनिरइयारकुसलमग्गा[159]
१५ एवंविहा हवन्ति, अवि य अपरमत्थपेच्छिणो विसय-
लोलुया य। एयवइयरं[160] च निसुणेहि मे चरियं"।
धरणेण भणियं 'कहेउ भयवं'। अरहदत्तायरिएण
भणियं। "सुण—

अत्थि इहेव वासे अयलउरं नाम नयरं। तत्थ
२० जियसत्तू राया, पुत्ता य से अवराजिओ समरकेऊ
य। अवराजिओ जुवराया, इयरो य कुमारो। दिन्ना
इमस्स कुमारभुत्तीए उज्जेणी। एवं च अइक्कन्तो कोइ
कालो। अन्नया य विथक्को[161] समरकेसरी नाम पच्च-

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१५८ हेयोपादेयानि अग्राह्यग्राह्याणि। १५९ अनभ्यस्त-
निरतिचारकुशलमार्गाः। १६० एतद्व्यतिकरं एषः व्यतिकरः यस्मिन्
तद्। १६१ अभिगतः।

न्तनरवई[162]। तओ अवराजिओ तप्पसाहणनिमित्तं गओ। पसाहिओ एसो। आगच्छमाणेण य मुत्तिमन्तो विय पुण्णोदओ सपत्तो इमेण धम्मारामसन्निवेसे सयलमणोरहचिन्तामणी राहो नाम आयरिओ त्ति। तं च दट्ठूण समुप्पन्नो एयस्स संवेगो। पुच्छिओ णेण ५ जहाविहं धम्मं। कहिओ जहोवइट्ठो परमगुरूहिं। पडिबुद्धो य एसो। खओवसममुवगयं चारित्तमोहणीयं। तओ माइन्दजालसरिसं जीवलोयमवगच्छिय पव्वइओ एसो। करेइ तवसंजमुज्जोयं॥

अन्नया य गुरुपायमूलंमि अहाकप्पं विहरमाणो १० गओ तगरासन्निवेसं। एत्थन्तरंमि समागया तत्थ उज्जेणीओ राहायरियस्स अन्तेवासिणो अज्जराहुखमासमणसन्तिया गुरुसमीवं साहुणो त्ति। कया से उचियपडिवत्ती[163]। पुच्छिया निरुवसग्गविहारमुज्जेणीए। कहिओ य णेहिं। "सुन्दरो विहारो, केवलं रायपुत्तो १५ पुरोहियपुत्तो य अभद्दया, ते जहोवलद्धीए खलियारेन्ति[164] साहुणो, तन्निमित्तो उवसग्गो" त्ति।

तओ एयमायण्णिय चिन्तियमवराजिएण। "अहो पमत्तया समरकेउणो, जेण पुत्तयं पि न नियमेइ। ता अणुन्नविय गुरुं गच्छामि अहमुज्जेणिं। उवसामेमि २० ते कुमारे, मा संचिणन्तु अबोहिबीयाइं। संसारवड्ढणं य साहुपओसो। अत्थि मे तदुवसामणसत्ती"। तओ अणुन्नविय गुरुं पेसिओ गुरुणा, समागओ उज्जेणिं, पविट्ठो य अज्जराहुखमासमणगच्छं। कया से उचिय-

१६२ प्रत्यन्तनरपति । सीमप्रदेशनरपति । १६३ उचितप्रतिपत्ति उचित सत्कार । १६४ खलीकुर्वन्ति खलपद् आचरन्ति ।

करणिज्जं । समागया भिक्खावेला। पयट्टो एसो ।
भणिओ य साहूहिं । "पाहुणया तुब्भे, ता अच्छह" त्ति ।
तेण भणियं । "न अच्छामि, अत्तलद्धिओ अहं, नवरं
ठवणकुलाइंणि[१६५] दंसेह" । तओ दिन्नो से चेल्लओ,
५ दंसियाणि कुलाणि, वारिओ य णेणं 'एयं पडणीय-
गेहं;[१६६] मा पविसेज्जसु' त्ति भणिऊण नियत्तो
चेल्लओ[१६७] । पविट्ठो य एसो पढममेव कुमारगेहं।
महया सद्देण धम्मलाहियमणेणं। तं च दट्ठूण भीयाओ
अन्तेउरियाओ। 'हा कट्ठं, इसी कयत्थिज्जिस्सइ'[१६८]
१० त्ति चिन्तिऊण सन्निओ य णाहिं 'लहु निग्गच्छसु'
त्ति। तओ अवहीरिऊण बहिराविडं[१६९] च काऊण
महया सद्देण धम्मलाहियमणेणं। एत्थन्तरंमि धम्म-
लाहसद्दं सोऊण हम्मियतलाओ पहट्ठमुहपङ्कया समा-
गया कुमारया। ढक्कियं[१७०] दुवारं। अइसएणं वन्दिओ
१५ णेहिं साहू। कयं धम्मलाहणं। भणिओ य णेहिं। 'भो
पव्वइयगा, नच्चसु' त्ति तेण भणियं। 'कहं गीयवा-
इएण विणा नच्चामि'। कुमारेहिं भणियं। 'अम्हे
गीयवाइयं करेमो'। साहुणा भणियं 'सुन्दरं' ति।
विसमतालं कयं गीयवाइयमणेहिं। अकुद्धो वि हियं-
२० एणं कुद्धो साहू। भणियं च णेण। 'अरे रे गोवाल-
दारया, इमिणा विन्नाणेण ममं नच्चावेह' त्ति। एयं
सोऊण कुविया कुमारा, साहुताडणनिमित्तं च धाविया
अभिमुहं। तेण वि य 'न अन्नो उवाओ' त्ति कलि-
ऊण करुणापहाणचित्तेण निजुद्धवावारकुसलेणं सणियं

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१६५ स्थापनाकुलादीन् भिक्षायै प्रतिषिद्धानि कुलानि ।
१६६ प्रत्यनीकगृहं शत्रुगृहम् । 'चेल्लओ' शिष्यः (दे. ना. ३.
१०.=चिल्ल) । १६८ कदर्थ्यते पीड्यते । १६९ बधिरवृत्तिं ।
१७० पिहितम् ।

चेव घेत्तूण सव्वसंधीसु विओइओ एक्को,[171] तओ धाविओ दुइओ, सो वि तहेव। तओ दुवारमुग्घाडिऊण गओ साहू। एगत्ते ठिओ सज्झायजोगेणं। इयरे वि निच्चेट्ठा तहेव चिट्ठन्ति। दिट्ठा परियणेण, उद्दएण सिञ्चिऊण ससंभमं वाहित्ता[172]। जाव न जंपन्ति, ५ तओ निवेइयं रायपुरोहियाणं, जहा इमिणा वुत्तन्तेण 'केणइ साहुणा कुमारा एवं कय' त्ति। तओ ते निरूविऊण आयरियसमीवं गओ राया। पणमिओ य णेणायरिओ, भणिओ य। 'भवयं, खमेह एयमवराहं बालयाणं'। आयरिएण भणियं। 'किमेयं ति नावगच्छामि'। कहिओ से वुत्तन्तो राइणा। तओ आयरिएण भणियं। 'वीयरागसासणसंपायणरइपहावओ विइयपरमत्था परलोयभीरुयत्तणेण य इहलोयसरीरे दढमपडिबन्धयाए खमेन्ति सयलसत्ताणं साहुणो न पुण पाणभएण ति। तहावि कारणं एइ १५ समायरियं जइ केणावि भवे, तओ पुच्छावेमि साहुणो'। तओ आयरिएण पुच्छिया साहुणो। तेहिं भणियं। 'भयवं, न अम्हे वियाणामो' त्ति आयरिएण भणियं। 'महाराय, नेयमिह साहूहिं ववसियं'। राइणा भणियं। 'महाराय, जइ एवं, ता एवं भविस्सइ। २० अत्थि एगो आगन्तुगो साहू, तेणेयमणुचिट्ठियं भवे'। राइणा भणियं। 'भयवं, कहिं पुण सो साहू'। आयरिएण भणियं। 'दंसेह से तयं'।

दंसिओ एगेण साहुणा नाइदूरंमि चेव सालत-

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१७१ करुणाप्रधानचित्तेन नियुद्धव्यापारकुशलेन शनैः चैव गृहीत्वा सर्वसंधिषु वियोजित एकः। १७२ आहूता (सि हे ८ १ १२८)।

रुक्खसमीवे झाणसंठिओ। पच्चभिन्नाओ[१७३] य राइणा। कुमारावराहलज्जिएणं पणमिओ य णेणं। दिन्नो से धम्मलाहो। भणिओ य पच्छा। 'भो महासावग, जुत्तमेयं जं तुज्झ सन्तिए रज्जे इसीणं[१७४] कयत्थणा कुमाराणं अणाहत्तणं च'। तओ बाहजलभरियलोयणेण राइणा भणियं। 'भयवं, लज्जिओ म्हि अहियं इमिणा पमायचरिएणं। अत्थि मम एस दोसो; तहावि भयवं करेह अनुग्गहं, संजोएह ते कुमारे'। साहुणा भणियं। 'संजोएमि चरणगुणविहाणेणं न उण अन्नह'[१७५] त्ति। राइणा भणियं। 'भयवं, अणुमयं मएयं, नवरं कुमारा पुच्छियव्व' त्ति। साहुणा भणियं। 'लहुं पुच्छेह'। राइणा भणियं। 'भयवं, न सक्केन्ति ते जंपिउं'। साहुणा भणियं। 'एहि, तत्थेव वच्चामो; अहं जंपावेमि' त्ति। आगया कुमाराण समीवं। दिट्ठा य णेहिं परमजोगिणो व्व निरुद्धसयलचेट्ठा कुमारा। आयत्तीकयं च तेसिं साहूणा वयणमेत्तं।[१७६] पुच्छिया य णेणं। 'भो कुमारया, इसिकयत्थणापमायजणियकम्मतरुकुसुमुग्गमपुव्वरूवमेयं, फलं तु निरयाइवेयणा। ता जइ मे अत्थि पच्छायावो, ता पवज्जह कम्मतरुमहाकुहाडं पव्वज्जं। मोएमि अहं इमाओ उवद्दवाओ, भवामि य परलोयसाहणुज्जयाणं सहाओ,' त्ति।[१७७] कुमारेहिं भणियं। 'भयवं, अणुग्गहो' त्ति। 'लज्जिया अम्हे इमिणा पमायचरिएणं, अत्थि णे महन्तो अणु-

१७३ प्रत्यभिज्ञातः। १७४ ऋषीणाम्। १७५ संयुनज्मि चरणगुणविधानेन न पुनः अन्यथा। १७६ आयत्तीकृतं अधिकृतं च तेषां साधुना वदनमात्रम्। १७७ मोचयामि अहं अस्मात् उपद्रवात्, भवामि च परलोकसाधनोद्यतानां सहायः।

यावो, पवज्जामो य पव्वज्जं जइ गुरू अणुजाणन्ति'। तओ अणुन्नाया गुरूहिं । सजोइया साहुणा अङ्गसघाएण परमगुणसवाएण य। तओ पवन्ना पव्वज्जं। परिणया य तेसिं समणगुणा। एवं जहुत्तकारीण[178] अइक्कन्तो कोइ कालो। ताणं च पुरोहियकुमारस्स कम्मोदएण विइयजिणधम्मसारस्स वि 'बला इसिणा पव्वाविय' त्ति समुप्पन्नो गुरुपओसो,[179] न निन्दिओ णेण नालोइओ गुरुणो। तओ मरिऊण अहाउयक्खएण समुप्पन्नो ईसाणदेवलोए भुञ्जइ दिव्वभोए। अइक्कन्तो कोइ कालो रइसागरावगाढस्स। 5 10

अनया य वरच्छरापरिगयस्स[180] मिलाणाइं सुरहिकुसुमदामाइं, पयम्पिओ कप्पपायवो, पणट्ठाओ हिरीसिरीओ,[181] उवरत्ताइं देवदूसाइं,[182] समुप्पन्नो दीणभावो, उत्थरिय[183] निद्दाए, विउडिओ[184] कामरागो, भमडिया[185] दिट्ठी, समुप्पन्नो कम्पो, वियम्भिया[186] अरइ त्ति। तओ तेण चिन्तियं 'हन्त, किमेयं' ति। वियाणियाइं चवणलिङ्गाइं, विसण्णो हियएण, निद्दाणो[187] परियणो, विलवियं अच्छराहिं। तओ किमिमिणा मोहचेट्ठिएण, पुच्छामि ताव भयवन्तं पउमनाहं तित्थयरं, कहिं मे उववाओ, सुलहबोहिओ वा न वा' त्ति समागओ पुव्वविदेहं। पण- 15 20

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178 यथोक्तकारिणम्। 179 गुरुप्रद्वेषः। 180 वराप्सरोपरिगतस्य। वराभिः अप्सरोभिः परिगतस्य। 181 हीश्रियौ। ह्री लज्जा। श्री सुभगत्वम्। 182 दिव्यवस्त्रविशेषाः। 183 उत्स्तृत निर्गतम्। 184 विकुटित निनष्ट। 185 भ्रान्ता। 186 ।यजृम्भिता ? वृद्धा। 187 म्लान।

मिओ तेलोक्कनाहो पुच्छिओ य। सिट्ठं भयवया। उववाओ[१८८] ते जम्बुद्दीवदाहिणद्धभरहे कोसम्बीए नयरीए। दुल्लहबोहिओ तुमं। संचिणियं तुमए गुरुपओसेण इमिणा पगारेण अबोहिबीयं। नीसेसमाचिक्खिओ पुव्वभववइयरो। तओ तेण चिन्तियं। 'हन्त एद्दहमेत्तस्स[१८९] वि गुरुपडणीयभावस्स दारुणो विवागो' त्ति। भयवया भणियं। "भो देवाणुप्पिया, ने एस थेवो। इह खलु इहलोगोवयारी वि कयन्नुणा बहुमन्नियव्वो, किमङ्ग पुण परलोगोवयारी। परलोगोवयारिणो य गुरवो; जओ फेडन्ति मिच्छत्तवाहिं, पणसेन्ति अन्नाणतिमिरं, ठवेन्ति परमपयसाहियाए किरियाए, चोइन्ति खलिएसु, संठवेन्ति गुणरयणे[१९०]। एवं च, देवाणुप्पिया, मोएन्ति जम्मजरामरणरोयसोयबहुलाओ संसारवासाओ, पावेन्ति सासयं सुहं सिद्धिं ति। ता एवंविहेसु वि पओसो गुणपओसभावेण नासेइ सम्मत्तं, जणेइ अन्नाणं, चालेइ साहुकिरियं। तओ य से जीवे तहाविहकिलिट्ठपरिणामपरिणए खणमेत्तेणावि, देवाणुप्पिया, तहा बन्धेइ कम्मं, जहा पावेइ अणेगभवियं मिच्छत्तमोहं ति। अओ चेव बेमि[१९१]।

सम्मत्तनाणसहिया एगन्तपमायवज्जिणो पुरिसा।
इहपरभवनिरवेक्खा तरन्ति नियमेण भवजलहिं ॥६७॥

न उण सेस"त्ति। देवेण चिन्तियं। 'एवमेयं, न

१८८ उपपातः जन्म। १८९ एतन्मात्रस्य। १९० परलोकोपकारिणः च गुरवः; यतः भिन्दन्ति मिथ्यात्वव्याधिं, प्रणश्यन्ति अज्ञानतिमिरं, स्थापयन्ति परमपदसाधितायां क्रियायां, चोदयन्ति स्खलितेषु, संस्थापयन्ति गुणरत्नान्। १९१ ब्रवीमि।

अन्नहा। ता न-याणामि, किंपज्जवसाणो मे एसो अबोहिलाभो" त्ति। भयवया भणियं। "थेवनियाणो[192] खु एसो, ता अणन्तरभवे चेव भविस्सइ अवसाण" ति। देवेण भणिय। "भयव, कुओ सयासाओ"। भयवया भणिय। "मूयगावरनामाओ नियभाउणो" त्ति। देवेण भणिय। "भवय, किं पुण तस्स पढमनाम, केण वा कारणेण इम से दुइय" ति। भयवया भणिय। "सुण पढमनाम से असोगदत्तो, मूयगो पुण इमेण कारणेण। इमीए चेव कोसम्बीए अईयसमयंमि तावसो नाम सेट्ठी अहेसि। सो य दाणाइकिरियासमेओ वि पमाई, बहुविहवसपन्नो वि निच्चवावडो[193]। तओ अट्टज्झाणदोसेण मरिऊण समुप्पन्नो निययगेहंमि चेव सूयरो। जाय से पुव्वोवभुत्तपएसावलोयणेण जाईसरण[194]। अन्नया य उवट्ठिए पिइदिवसए, सिद्धपाए भोयणे, समासन्नाए परिवेसणवेलाए, अवहरियमज्जारमसाए, सूवयारीए वेलाइक्कमगिहवइभएण[195] मसनिमित्त पच्छन्नमेव वावाइऊण विससिओ कोलो[196] ॥

तहा कोहाभिभूओ य मरिऊण समुप्पन्नो तमि चेव गेहे भुयङ्गमत्ताए त्ति। तत्थ वि त चेव दट्ठूण हम्मिय[197] त च सूवयारिं भयसभमाभिभूयस्स परिणामविसेसओ समुप्पन्न से जाईसरण। विचित्तयाए कम्मपरिणामस्स न गहिओ कसाएहिं अणुगम्पिय च णेण। एत्थन्तरंमि उवलद्धो सूवयारीए। तओ णाए

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१९२ स्तोकनिदान। १९३ स च दानादिक्रियासमेत अपि प्रमादी, बहुविभवसंपन्न अपि नित्यव्यापृत। १९४ जातिस्मरणम्। १९५ वेलातिक्रमगृहपतिभयेन। १९६ विशसित कोल। शिम सूकर। १९७ हम्मितां गताम्।

कओ कोलाहलो 'सप्पो सप्पो' त्ति। तं च सोऊण समागया मोग्गरवावडग्गहत्था कम्मयरा। वावाइओ णेहिं।

समुप्पन्नो य तहा अकामनिज्जराए मरिऊण नि-
५ ययपुत्तस्स चेव नागदत्ताभिहाणस्स वन्धुमईए भारियाए कुच्छिसि पुत्तत्ताए त्ति। जाओ उचियसमएणं। कयं च से नामं असोगदत्तो त्ति। तओ अइक्कन्तसंवच्छरस्स तं चेव सुवयारिं पेच्छिय जणणिजणए य अचिन्तयाए कम्मसामत्थस्स समुप्पन्नं से जाईसरणं।
१० चिन्तियं च णेणं। "वहुया जणणी, सुओ चेव य पिया। अओ पेच्छणयसमाणस्स धिरत्थु संसारवासस्स[198]। ता कहमहं वहुयं चेव जणणिं सुयं च तायं वाहरेमि" त्ति। पडिवन्नं मूयगवयं[199]। जाओ लोयवाओ 'अहो एस मूयगो' त्ति। एवं च अइक्कन्ता
१५ दुवालस संवच्छरा। समागओ तत्थ चउणाणाइसयसंपन्नो[200] मेहनाओ नाम मुणिवरो। मुणिओ य से अणेण हिययभावो[201]। पेसिओ वयणविन्नासकुसलो सुमङ्गलाभिहाणो इसी नागदेवगेहं, भणिओ य एसो। वत्तव्वओ तए तत्थ गिहालिन्दगनिविट्ठो असोगदत्तो।
२० जहा। भो कुमारया, पेसिओ म्हि गुरुणा, सो य एवं भणाइ।

"तावस किमिणा मूणव्वएण पडिवज्ज जाणिउं धम्मं।
मरिऊण सूअरोरग जाओ पुत्तस्स पुत्तो" त्ति[202] ॥६८॥

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१९८ अतः प्रेक्षणकसमाने धिगस्तु संसारवासं। १९९ मूकव्रतम्। २०० चतुर्ज्ञानातिशयसंपन्नः। २०१ ज्ञातः च तस्य अनेन हृदयभावः। २०२ तापस, किमनेन मूकव्रतेन प्रतिव्रज ज्ञात्वा धर्मम्। मृत्वा सूकरः उरगः जातः पुत्रस्य पुत्र इति ॥

तओ 'जं भयवं आणवेइ' त्ति भणिऊण गओ सो रिसी। साहिओ गुरुसंदेसओ। पणामपुव्वयं भणियं च णेण। 'भयवं, कत्थ सो गुरू'। इसिणा भणियं। 'कुमार, सक्कावयारे चेइयम्मि'। तेण भणियं। 'एहि, गच्छम्ह'। विम्हिओ मूयगपरियणो। चिन्तियं च णेण। 'अहो सामत्थं भयवओ, ता जाउ एसो कयाइ सोहणयरं भवे'। गओ मेहनायगुरुसमीवं। वन्दिओ गुरू। धम्मलाहिओ गुरुणा। पुच्छिओ असोगदत्तेण। 'भयवं, कहं पुण तुमं मईयं वुत्तन्तं जाणासि'। तेण भणियं। 'नाणबलेण' ति। 'अहो ते नाणाइसओ' त्ति विम्हिओ असोगदत्तो। तओ भयवया 'पडिबुज्झिस्सइ' त्ति नाऊण कहिओ से धम्मो। पडिबुद्धो एसो। पुव्ववासणाए य नावगयं से मूयगाभिहाणं। ता एएण कारणेण इमं से दुइयं नामं ति।

एवं च सिट्ठे समुप्पन्नो से पमोओ। पुच्छिओ य भयवं। 'अहं कहिं केण वा पगारेणं अह संबुज्झिस्स' ति। भयवया भणियं। 'वेयड्ढपव्वए नियकुण्डलजुवलयदरिसणेण[203] भविस्सइ ते पडिबोहो'। तओ वन्दिऊण भयवन्तं गओ कोसम्बिं नयरिं। दिट्ठो मूयगो, साहिओ से वुत्तन्तो, जहा उप्फालिओ[204] भयवया। सबहुमाणं हत्थे गेण्हिऊण भणिओ य एसो। 'ता अवस्समहं तए पडिबोहियव्वो' त्ति। तेण भणियं। 'जइस्समहं जहासत्तीए[205]'। तओ तेण नीओ वेयड्ढपव्वयं, दंसियं सिद्धाययणकूडं[206]। भणिओ य एसो। 'भो

२०३ निजकुण्डलयुगदर्शनेन। २०४ 'उप्फालिओ' कथित (सि हे ८ २ १७४) २०५ यतिष्ये अहं यथाशक्ति। २०६ सिद्धायतन नाम कूट शिखरम्।

मम दुवे चेव अच्चन्तपियाणि एत्थ जम्मंमि, इमं सिद्धाययणकूडं रयणावयंसगाभिहाणं च कुण्डलजुवलं ति। ता चिट्ठउ इमं इहं, कायव्वं तए पुव्वसाहियं' ति। निमियं सिलासंघायविवरेगदेसे कुण्डलजुवलं,
५ समप्पियं च इमस्स चिन्तामणिरयणं। भणिओ य एसो। 'एयं खु चिन्तामेत्तपडिवन्नसहायभावं साहेइ इहलोयपडिवद्धं एगदिवसे एगएओयणं। ता एयसामत्थओ वेयड्ढगमणमणुचिट्ठियव्वं' ति।

पडिवन्नमणेण। आगया कोम्मम्बि। गओ देवो
१० निययविमाणं। वावन्नो कालक्कमेणं[207]। समुप्पन्नो वन्धुमईकुच्छीए। जाओ से सरयसमयंमि सहयारेसु दोहलो। असंपज्जमाणे य तंमि समुप्पन्ना से अरई, पव्वायं[208] वयणकमलं, पीडिओ गब्भो, संजायं किसत्तणं। एत्थन्तरंमि पयट्टो लोयवाओ। 'अहो एसा
१५ असंपाइयदोहला न जीवइ' त्ति।

तओ माइनेहमोहिएणं असोगदत्तेणं 'न तित्थयरभासियं निप्फलं, ता भविस्सइ न अन्नहा वि वेयड्ढगमणं' ति चिन्तिऊण चिन्तियाइं चिन्तामणिरयणसन्निहाणंमि सहयाराइं। समुप्पन्नाणि य इमाइं। संपा-
२० डिओ दोहलो। पसूया एसा। जाओ य से दारओ। कयं च से नामं अरहदत्तो त्ति।

पत्तो य बालभावं। तओ सो असोगदत्तो नेइ तं साहुसमीवं, पाडेइ चलणेसु, रुयइ य तओ। एवं च अइक्कन्तो कोइ कालो। पत्तो कुमारभावं। साहिओ

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२०७ व्यापन्नः मृतः कालक्रमेण। २०८ 'पव्वायं' म्लानं (सि. हे ८. ४. १८.)

णेग जिणभासिओ धम्मो, न परिणओ य तस्स। पुणो वि साहिओ, पुणो वि न परिणओ त्ति। एव च अइक्कन्तो कोइ कालो। पुणो वि कहिओ असोग दत्तेण पुव्वभववइयरो, न परिणओ य अरहदत्तस्स। भणिओ य णेणं असोगदत्तो। 'किमिमिणा पलविएण' त्ति। तओ सो पयवइयरेणेव 'अहो सामत्थ कम्म-परिणईए' त्ति चिन्तिऊण समावन्न समणलिङ्ग। अरहदत्तेण वि य परिणीयाओ चत्तारि सेट्ठिदारियाओ। भुञ्जमाणस्स पवरभोए अइक्कन्तो कोइ कालो॥   ५

तओ परिवालिऊणमणइयार सामण्ण अहाउयस्स खएण देवलोयमुवगओ असोयदत्तो। सुय च णेण, जहा असोगदत्तसमणगो पञ्चत्तमुवगओ त्ति। तओ समुब्भूओ अरहदत्तस्स सोगो। कय उद्धदेहिय।[२०९] समुप्पन्नो य सो वम्भलोए। दिन्नो उवओगो,[२१०] विन्नाओ य ओहिणा[२११] अरहदत्तवइयरो। आभोइय[२१२] च णेण 'न एस एव पडिवुज्झइ' त्ति। पत्थुओ उवाओ। अयण्डम्मि चेव समुप्पाइओ से वाही। सजाय जलोयर, परिसुक्काओ भुयाओ, सूण चलणजुयल, मिलाणाइ लोयणाइं, जड्डिया जीहा, पणट्ठा निद्दा, उवगया अरई, समुब्भूया महावेयणा।[२१३] विसण्णो य एसो। महाचिया चेट्ठा। उवन्नत्थ[२१४]   १०   १५   २०

२०९ और्ध्वदेहिक मरणोत्तरक्रियाम्। २१० उपयोग चैतन्यविशेष। २११ अवधि कश्चित् ज्ञानप्रकार येन त्रिकालज्ञान प्राप्यते। २१२ आभोगित ज्ञातम्। २१३ सजात जलोदर, परिशुष्कौ भुजौ, शून चरणयुगल, म्लाने लोचने, जडीभूता जिह्वा, प्रणष्टा निद्रा, उपगता अरति, समुद्भूता महावेदना। २१४ उपन्यस्तम्।

सव्वसारं। भणियं च णेण। 'अवहर एयं वेयणं'। पउत्ताइं ओसहाइं; न जाओ से विसेसो। पच्चक्खाओ वेज्जेहिं। तओ वेयणाइसयमोहिएण भणियं। 'न चएमि एयं अणेगतिव्ववेयणाभिभूयं दिवसमेत्तमवि सरीरगं
५ धारेउं। ता देह मे कट्ठाणि, पविसामि जलणं' ति। एयं सोऊण विहाणा बन्धवा, मुच्छियाओ पत्तीओ, परोविओ परियणो।

एत्थन्तरम्मि सो देवो सवरवेज्जरूवं काऊण गहियगोणत्तओ[215] आगओ कोसम्बि। उग्घोसियं च णेणं
१० अरहदत्तघरसमीवे। 'अहं खु सवरवेज्जो फेडेमि सीसवेयणं, सुणावेमि वहिरं, अवणेमि तिमिरं, पणासेमि खसरं;[216] उम्मूलेमि मलवाहिं, समेमि सूलं, नासेमि उयरं' ति। एयं सोऊण सद्दिओ सवहुमाणं। भणिओ य से परियणेणं। 'भद्द अवणेहि इमस्स
१५ महोयरं; जं मग्गियं दिज्जइ' त्ति।

तेण भणियं। "धम्मवेज्जो अहं, न उण अत्थलोलुओ; ता अलं मे अत्थेणं। किं तु किच्छसज्झो एस वाही, न सुहेणं अवेइ। एत्थ खलु परिहरियव्वं नियाणं, सेवियव्वो पडिवक्खो। नियाणं च दुविहं
२० हवइ, इहलोइयं पारलोइयं च। तत्थ इहलोइयं अपच्छासेवणजणिओ[217] वायाइधाउक्खोहो, पारलोइयं पावकम्मं। तत्थ 'इहलोइयं पि न पारलोइयसंबन्धमन्तरेणं' ति पारलोइयं परिहरियव्वं ति। तत्थ वि पहाणभावओ मिच्छत्तं। परिहरिए य तंमि समुप्पन्न-

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२१५ 'गोणत्त' भिषजः शस्त्ररक्षणार्थं पटपिण्डिका। २१६ 'खसर' कण्डूप्रधानो रोगविशेषः। २१७ अपथ्यासेवनजनितः।

सम्मत्तभावेण पइदिवसमेव आसेवियव्वाइ नाणचरणाइं, कायव्वो पढमचरिमपोरुसीसु चित्तमलविसोहणो जिणवयणसज्झाओ, सोयव्वो विइयपोरुसीए हियाहियभावदंसगो तस्स अत्थो, मणवयणकायजोगेहिं न हिंसियव्वा पाणिणो, न अपियव्वमलियं, न गेण्हियव्वमदत्तयं, न सेवियव्वमबम्भं, न कायव्वो मुच्छाइपरिग्गहो,[218] न भुञ्जियव्वं रयणीए, खायव्वा खन्ती, भावियव्वं मद्दवं, वज्जणिज्जा माया, निहणियव्वो लोहो, हिण्डियव्वं अपडिबद्धेण, वसियव्वं सेलकाणणुज्जाणेसु, वज्जियव्वो आरम्भो, भवियव्वं निरीहेण। एवं च, भो देवाणुप्पिया, अवेइ भवजलोयरं पि, किमङ्ग पुण एयं इहलोयमेत्तपडिबद्धं" ॥

तओ परियणेण चिन्तियं 'मरणाओ वरमिमं' ति। भणिओ य एन्नो परियणेण। 'भो अरहदत्त, अलं मरणेणं, एयं करेहि' त्ति। तओ 'मरणाओ वि एयमहिययरं, तहावि का अन्ना गइ' त्ति चिन्तिऊण जंपियमणेण 'जं वो रोयइ' त्ति ॥

मयरवेज्जेण भणियं। 'जइ एवं, ता पेच्छ मे वेज्जसत्तिं। इयाणिं चेव पन्नवेमि, किं तु निच्छिएण होयव्वं, न दायव्वो मोहपसरो, न सोयव्वमकल्लाणमित्ताण, न कायव्वा कुसीलसंसग्गी, न बहुमन्नियव्वं इहलोयवत्थु, न मोत्तव्वो अहं, न खण्डियव्वा मम आणत्ती'। पडिस्सुयमणेणं। तओ आलिहियं वेज्जेण मन्तमण्डलं, मिलिओ नयरिजणवओ, ठाविओ मण्डलंमि अरहदत्तो, सव्वजणसमक्खमेव अहिमन्तिऊण

२१८ मूर्च्छादिपरिग्रहः । मूर्च्छा आसक्तिः मोहः ।

पउत्ताइं ओसहाइं, ठइओ धवलपडएणं, सुमरिया माइत्थाणविज्जा,[२१९] देवसत्तीए कोलाहलीकओ एसो। तओ मोयावेऊण अक्कन्दभेरवे, लोट्टाविऊण महियलंसि, भञ्जाविऊण अङ्गमङ्गाइं, गमिउं विचित्तमोहे जम्बाल-
५ कलमलओ[२२०] अइभीसणो रूवेणं असोयव्वभासी (सवणपन्थाओ वि य पुट्ठो किं पुण दंसणस्स) दुरहिगन्धिणा देहेण नियरूवसरिसअट्ठुत्तरवाहिसय-परिवारिओ विवागसव्वस्सं पिव पावकम्मस्स निप्फे-डिओ से मुत्तिमन्तो चेव मायावाहि त्ति। दिट्ठो य
१० लोएणं। तओ विम्हिओ लोओ। कओ णेण कोला-हलो। 'अहो महाणुभावया सबरवेज्जस्स, अउव्ववे-ज्जमग्गेण अदिट्ठपुव्वेण अम्हारिसेहिं निप्फेडिओ मुत्तिमन्तो चेव वाहि त्ति। 'अहो अच्छरियं; पउणो[२२१] अरहदत्तो, वाहिविगमेण समागया से निद्दा।
१५ थेववेलाए पडिबोहिओ सबरवेज्जेणं। भणिओ य णेणं। 'भद्द, पेच्छप्पणोच्चयं[२२२] महापावकम्मवाहिं। ता तहा करेज्जासि, न उणो जहा इमेणं घेप्पसि' त्ति। दिट्ठो अरहदत्तेणं। विम्हिओ एसो। जायं से भयं। भणिओ य सबरवेज्जेणं। 'भद्द, मोयाविओ
२० ताव तुमं मए इमाओ पावकम्मवाहिकिलेसाओ, पाविओ आरोग्गसुहेक्कदेसं। अओ परं भद्देण सयमेव तहा कायव्वं, जहा सयलपावकम्मवाहिविगमो होइ, तव्विगमे य संपज्जिस्सइ ते जम्मजरामरणविरहियं

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२१९ मातृस्थानविद्या। २२० कर्दमयुक्तः मलः। 'जंबाल' शैवलं जलमलः (दे. ना ३ ४२.)। 'कलमल' दुर्गन्धयुक्तो मलः। २२१ 'पउणो' प्रपूर्णः दोषरहितः व्याधिरहितः। २२२ प्रेक्षणोच्चकं.

एगन्तनिप्पच्चवायं[223] आससारमपत्तपुव्व आरोग्गसुह त्ति । अह पि गहिओ चेव इमिणा पावकम्मवाहिणा, अवणीया य भवओ विय काइ मत्ता[224] इमस्स मए, सेसावणयणत्थ च 'अजोगो उत्तिमोवायस्स' त्ति पयट्टो इमिणा पयारेण । ता तुम पि उत्तमोवाय वा पडिवज्ज ५ एय वा मज्झ सन्तिय चेट्ठिय ' त्ति । लोएण भणिय । ' को उण एत्थ उत्तमोवाओ ' । सवरवेज्जेण भणिय । ' जिणसासणमि पव्वज्जापवज्जाण । तत्थ खलु पडिवन्नाए पव्वज्जाए परिवालिज्जमाणीए जहाविहिं न सभवइ वाही, सिग्घमेव य अवेइ अवसेस त्ति । ईइसा १० य मे जाई, जेण न होइ सा इमीए सयलदुक्खसेलवज्जासणी महापव्वज्जा । तुम पुण भद्द उत्तमजाइगुणओ जोग्गो इमीए महापव्वज्जाए । ता एय वा गेण्ह, गहियगोणत्तओ मए वा सह विहरसु ' त्ति । लोएण भणिय । ' भो सुन्दरमिम तुज्झ भाया वि पव्वइओ १५ चेव, ता एय ववसु ' त्ति ॥

तओ अरहदत्तेण अणिच्छमाणेणावि चित्तेण पडियन्नमेय । आगओ कोइ तहाविहो साहू । तओ पडिवन्नो एयस्स समीवे पव्वज्ज दव्वओ, न उण भावओ त्ति । गओ सवरवेज्जो ॥ २०

अइक्कन्ता कइवि वियहा । मिच्छत्तोदएण च समुप्पन्ना इमस्स अरई । तओ परिचइय पोरुस, अणवेक्खिऊण निययकुल, अगणिऊण वयणिज्ज, अणालोइऊण आयइ, परिचत्तमणेण दव्वलिङ्ग । आगओ सगिह । पवत्तो पडिकूलसेवणे । गया कइवि वासरा । २५

223 निप्पत्यवायम् निर्विघ्नम् । 224 मात्रा प्रमाणम् ।

आभोइयं देवेण। कओ से पुव्ववाही। विसण्णो एसो। निन्दिओ लोएणं। संसारसिणेहेणं गविट्ठो से बन्धवेहिं सबरवेज्जो। लद्धो देव्वजोएणं। भणिओ य णेहिं। 'भद्द, कुवियओ सो तस्स वाही। ता करेहि से अणुग्गहं, उवसामेहि एयं' ति। सबरवेज्जेण भणियं। 'किं कयमपच्छं' ति। बन्धवेहिं भणियं। 'भद्द, लज्जिया अम्हे तस्स चरिएणं; तहावि करेह अणुग्गहं' ति। सबरवेज्जेण भणियं। 'जइ एवं पुणो वि पव्वयइ'। तओ अणिच्छमाणो वि हियएण पव्वइओ। तहेव उवसामिऊण वाहिं गओ सबरवेज्जो॥

अइक्कन्तेसु कइवयदिणेसु तहेव उप्पव्वइओ। आहोइयं देवेणं। कओ से तिव्वयरवेयणो वाही। भणिओ य बन्धवेहिं। 'किं पुण तुमं एवं पि अत्ताणयं न लक्खेसि। ता परिच्चयसु वा जीवियं, करेहि वा तस्स वयणं' ति। तेण भणियं। 'करेमि संपयं, जइ तं पेच्छामि' त्ति। गवेसिओ सबरवेज्जो बन्धवेहिं, दिट्ठो य देव्वजोएणं। लज्जावणयवयणं भणिओ य णेहिं। 'अजुत्तं चेव ववसियं ते पुत्तएण, गहिओ य एसो तिव्वयरेण वाहिणा; ता को उण इह उवाओ' त्ति। सबरवेज्जेण भणियं। 'नत्थि तस्स उवाओ; विसयलोलुओ खु एसो पुरिसयाररहिओ य। ता थेवमियमेयस्स, बहुययराओ य अग्गओ तिरियनारएसु विडम्बणाओ। तहावि तुम्हाण उवरोहओ चिकिच्छामि एक्कसिं, जइ मए चेव सह हिण्डइ'[225] त्ति। पडिवन्नमणेहिं साहियं च अरहदत्तस्स। संबुद्धो य एसो। तहावि 'का अन्ना गइ' त्ति चिन्तिऊण पडि-

२२५ तथापि युस्माकमुपरोधेन चिकित्सां करोमि एकशः।

वन्नमणेण। आणिओ सवरवेज्जो। भणिओ य णेण। 'भद्द, पच्छिमा खेड्डिया,[226] ता सुन्दरेण होयव्वं। सव्वहा जमहं करेमि, तं चेव तुमए कायव्वं, न मोसव्वो य अहयं' ति। पडिवन्नं अरहदत्तेण। तिगिच्छिओ[227] य एसो। भणिओ य लोएण। 'भो सत्थवाहपुत्त, मा सपयं पि कुपुरिसचेट्ठियं करिस्ससि। समप्पिओ से गोणत्तओ'। निग्गया नयरीओ, गया य गामन्तरं॥ ५

कया देवेण माया। दिट्ठं च णेहिं धूमन्धयारियं नहयलं, सुओ हाहारवगब्भिणो वंसुप्फुट्टणसद्दो, पुलइया दिट्ठिदुक्खया जालावली[228]। विन्नायं च णेहिं, जहा पलित्तो[229] एस गामो त्ति। तओ विज्झवणनिमित्तं घेत्तूण तणभारयं धाविओ देवो। भणिओ य णेणं। भो किं तणभारएणं पलित्तं विज्झविज्जइ'। देवेण भणियं। 'किमेत्तियं वियाणासि'। तेण भणियं। 'कहं न-याणामि'। देवेण भणियं। 'जइ जाणसि, ता कहमन्नाणपवणसंधुक्कियं अणेगदेहिन्धणं कोहाइसपलित्तं गहियदेहिन्धणो पुणो वि गिहवासं पविससि'। ठिओ तुण्हिक्को, न संबुद्धो य॥ १० १५

गया कंचि भूमिभागं। पयट्टो देवो तिक्खकण्टयाउलेण अद्धमग्गेण। इयरेण भणियं। 'भो किं पुण तुमं पन्थं मोत्तूण अडविं पविससि'। देवेण भणियं। 'किमेत्तियं जाणसि'। तेण भणियं। 'कहं न-याणामि'। देवेण भणियं। 'जइ जाणसि, ता कहं २०

२२६ पश्चिम चरम खेड्डिया' प्रयोग। २२७ चिकित्सित। २२८ दृष्टिदुःखका ज्वालावली। २२९ प्रदीप्त।

मोक्खमग्गं मोत्तूण अणेगवसणसावयसंकुलं[220] संसाराडविं पविससि। ठिओ तुण्हिक्को, न संबुद्धो य॥

गया कंचि भूमिभागं। आवासिया गामदेवउले। तत्थ पुण वाणमंतरो लोएण अच्चिज्जमाणो[221] हेट्ठामुहो
५ पडइ; पुणो वि ठविओ, पुणो वि पडइ। तेण भणियं। 'अहो वाणमंतरस्स अहन्नया, जो अच्चिओ उवरिहुत्तो[222] य कओ हेट्ठामुहो पडइ'। देवेण भणियं। 'किमेयं वियाणासि'। तेण भणियं। 'किमेत्थ जाणियव्वं'। देवेण भणियं। 'जइ एवं, ता कीस तुमं
१० अच्चणिज्जट्ठाणे देवगइसिद्धिगईओ पडुच्च उवरिहुत्तो वि किज्जमाणो परिणामदारुणगिहवासपवज्जणेणं निरयगइतिरयगइगमणभावओ हेट्ठामुहो पडसि'। ठिओ तुण्हिक्को, न संबुद्धो य॥

१५ गया कंचि भूमिभागं। दिट्ठो य नाणापयारे कणियकुण्डए चइऊण अच्चन्तदुरहिगन्धअसुइयं भुञ्जमाणओ सूयरो। तेण भणियं। 'अहो अविवेगो सूयरस्स, जो कणियकुण्डए[223] चइऊण असुइयं भुञ्जइ' त्ति। देवेण भणियं। 'किमेत्तियं वियाणसि'। तेण
२० भणियं। 'किमेत्थ वियाणियव्वं'। देवेण भणियं। 'जइ एवं, ता कीस तुमं अच्चन्तसुहरूवं समणत्तणं चइऊण असुइए विसए बहुमन्नएसि' त्ति। ठिओ तुण्हिक्को न संबुद्धो य॥

गया थेवं भूमिभागं। कया देवेण माया। दिट्ठो

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२२० अनेकव्यसनश्वापादसंकूलं। २२१ अर्च्यमानः। २२२ उपरिभागतः २२३ ओदनात् कृतं किञ्चिद् भक्ष्यवस्तु। 'कणिका' ओदनः।

य णेहिं छेत्तन्तरोवारियादूरदेसट्ठियविमुक्कजुजुमय-
चारी[234] सुक्ककूवतडेक्कदेससंजायदुरूव्वापवाललववद्धा-
हिलासो[235] तन्निमित्तमेव अज्झवसाएण कूवपडणेण
अणासाइऊण दुरूव्वालव विसमपडिकूवेक्कदेसेसु
सचुण्णियङ्गोवङ्गो वइल्लो[236] त्ति। त च दट्ठूण भणिय ५
अरहदत्तेण। 'अहो मूढया वइल्लस्स, जेण मोत्तूण
जुजुमयचारिं कूवतडसठिय दुरूव्वालवमहिलसन्तो
तत्थेव पडिओ'। देवेण भणिय। 'किमेत्तिय वियाणसि'। तेण भणिय। 'कह न-याणामि'। देवेण
भणिय। 'जइ जाणसि, ता कह छेत्तन्तरोवारिय १०
जुजुमयचारिकप्प महन्त सुरसोक्खमुज्झिय दुरूव्वा-
पवाललवतुल्ले तुच्छे माणुससोक्खमि वद्धाहिलासो
पाडेसि अप्पाणय सुक्ककूवसरिसीए दोग्गईए' त्ति ॥

पयमायण्णिऊण वियलिओ से कम्मरासी।
चिन्तिय च णेण। 'अहो अमाणुसो एसो। कहमन्नहा १५
एव वाहरइ। सोहण च एय। भाया वि से एव चेव
कहियन्त ति। ता पुच्छामि ताव, को उण एत्थ
परमत्थो' त्ति। पुच्छिओ य। 'भो को उण तुम
असोयदत्तो विय मम वच्छलो' त्ति। देवेण भणिय।
'परियायन्तरगओ[237] सो चेव असोयदत्तो म्हि'। २०
इयरेण भणिय। 'को पच्चओ'। देवेण भणिय।
'तुमए मए य पडिबोहणनिमित्तं आसि जहा वेयड्ढप-
व्वए कुण्डलजुयलय ठविय, ता त चेव दसेमि त्ति,
गिरिमेगण पच्चप्पणं, ति। पडिस्सुयमणेण। तओ दिव्व-

२३४ 'जुजुमय'-तृणविशेष। २३५ शुष्ककूपतटैकदेश-
सजातदुर्वाप्रवालल्वपद्धाभिलाष। २३६ 'वइल्ल' बलीवर्द।
२३७ पर्यायान्तर्गत।

वासिएहिं। जाव न जंपइ त्ति, तओ 'अहो से कवड-
वेसो' त्ति अहिययरं कुविएहिं पाविओ वज्झथामं
ति। निहया सूलिया। उक्खित्तो मुणिवरो। आघो-
सियं चण्डालेणं। 'भो भो नायरा, एएण समणवेस-
५ धारिणा परदव्वावहारो कओ त्ति वावाइज्जइ एसो;
ता अन्नो वि जइ परदव्वावहारं करिस्सइ, तं पि
राया सुतिक्खेणं दण्डेण एवं चेव वावाइस्सइ' त्ति।
भणिऊण मुक्को एसो भययं चण्डालेहिमुवरि सूलि-
याए। तवप्पहावेण धरणितलमुवगया सूलिया, न
१० विद्धो खु अहासन्निहियदेवयानिओएणं निवडिया कुसु-
मवुट्ठी। 'जयइ भयवं धम्मो' ति उट्ठाइओ कलयलो।
साहियं नरवइस्स। संजायपमोओ य आगओ राया।
वन्दिओ णेण भयवं। पुच्छिओ विम्हियमणेणं। 'भयवं,
कह पुण इमं वत्तं' ति। न जंपियं भयवया। भणियं
१५ मन्तिणा। 'देव, वयविसेससंगओ खु एसो, कहमि-
याणि पि मन्तइस्सइ। ता तं चेव सत्थवाहघरिणिं
सद्दावेऊण पुच्छेह'।

तओ पेसिया दण्डवासिया। जणरवाओ इमं
वइयरं आयण्णिऊण पलाणा एसा, न दिट्ठा दण्डवा-
२० सिएहिं। निवेइयं च राइणो। 'देव, पलाणा खु एसा,
न दीसए गेहमाइएसुं'। भणियं च णेणं। 'अरे सम्मं
गवेसिऊणं आणेह'। गया दण्डवासिया। गविट्ठा
आरामसुन्नदेवउलाइएसुं। न दिट्ठा एसा। दिट्ठो य
कुओइ एयमायण्णिय एयवइयरेणेव पलायमाणो सुव-
२५ यणो। गहिओ दण्डवासिएहिं, आणीओ नरवइस-
मीवं। निवेइयं राइणो। 'देव, नत्थि सा तामलि-
त्तीए; एसो य किल तीए भत्तारो त्ति, दिट्ठो य पला-

यमाणो, गहिओ अम्हेहिं, सपय देवो पमाण' त्ति। निरूविओ सुवयणो, भणिओ य एसो। 'भद्द, कहिं ते घरिणि' त्ति। तेण भणियं। 'देव, न जाणामि'। राइणा भणिय। 'ता कीस तुम पलाणो' त्ति। सुवयणेण भणिय। 'देव भएण'। राइणा भणियं। 'कुओ निरवराहस्स भय'। सुवयणेण भणिय। 'देव, अत्थि अवराहो'। राइणा भणिय। 'को अवराहो'। सुवयणेण भणिय। 'देव, तहाविहकलत्तसगहो' त्ति। राइणा भणिय। 'भो अभयमेव तुज्झ। ता साहेहि अवितह, को उण भयवओ तीए य वइयरो' त्ति। निरूविओ सुवयणेण भयव, पच्चभिन्नाओ य णेण। तओ महापुरिसचरियविम्हयक्खित्तहियएण वाहोल्ललोयण जपियमणेणं। 'देव, अणाचिक्खणीओ वइयरो, ता ण सक्कुणोमि आचिक्खिउ'[244]। राइणा भणिय। 'भद्द, ईइसो एस ससारो, किमेत्थ अपुव्वयं ति, ता साहेउ भद्दो'। सुवयणेण भणिय। 'देव, जइ एव, ता विवित्तमाइसउ देवो'। तओ राइणा पुलोइओ[245] परियणो ओसरिओ य। तओ धरणदसणसजायपच्छायावेण जपियं सुवयणेण। 'देव, पावकम्मो अह पुरिससारमेओ,[246] न उण पुरिसो' त्ति। निवेइय देवस्स। 'पुरिसो खु देव अकज्जायरणविरओ मग्गाहिमन्धी कयन्नुओ परलोयभीरू परोवयारनिरओ य हवइ, जहा एस भयव' त्ति। राइणा भणियं। 'कहमेयविहो पुरिससारमेओ हवइ त्ति, ता पत्थुय भणसु'। तओ साहिओ सुवयणेण दीयदसणाइओ

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२४४ शक्नोमि आचष्टुम्। २४५ प्रलोकित दृष्ट। २४६ पुरुषसारमेय। पुरुषेषु सारमेयवदधम.।

अट्ठलक्खपयाणपज्जवसाणो धरणवइयरो। तुट्ठो य
राया। मुक्को य णेण सुवयणो। वन्दिऊण भयव
लज्जापराहीणयाए तुरियमेव गओ सुवयणो। धरण
णुराएण य अज्जमङ्गुसमीवे सोऊण धम्मं परियाि
५ ऊण मिच्छत्तं पच्छाणुयावाणलद्दड्ढकम्मिन्धणो पव
समणत्तणं। राया वि पूइऊण भयवन्तं पविट्ठो नयरिं

लच्छी वि महाभयाभिभूया पलाइऊण ताम
त्तीओ अवहरियवसणालंकारा[247] तक्करेहिं जाममेत्त
सव्वरीए पत्ता कुसत्थलाभिहाणं सन्निवेसं। तत्थ पु
१० तीए चेव रयणीए पारद्धं पुरोहिएणं रायमहिसी
सव्वविग्घविघायर्थं चरुकम्मं। पज्जालिओ सन्निवे
बाहिरियाए चउप्पहथण्डिलंमि[248] जलणो, विइण
निसियकड्ढियासिणो दिसावाला, समारोविओ न
भिन्नतन्दुलसमेओ चरू, पत्थुओ मन्तजावो। एत्थन
१५ रंमि जलन्तमवलोइऊण 'सत्थो भविस्सइ' त्ति आग
लच्छी, सिवारावसमणन्तरं च दिट्ठा दिसावालेि
पेच्छिऊण 'अहो एसा सा रक्खसि' त्ति भीया
एए, मुक्काइं मण्डलग्गाइं, थम्भिया ऊरुया, पयि
याओ भुयाओ, विमुक्का विय जीविएणं निवडि
२० धरणिवट्ठे। एत्थन्तरंमि 'भो भो मा बीहसु, इत्थि
अहं' त्ति भणमाणी समागया पुरोहियसमीवं। वि
विगयवसणा। तओ पोरुसमवलम्बिऊण 'रक्ख
एस' त्ति केसेसु गहिया अणेणं। 'अरे मा बीह
त्ति विबोहिया दिसावाला। उट्ठिया य एए। ज

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२४७ अपहृतवसनालंकारा। अपहृतानि वसनानि अल
राश्च यस्याः सा। २४८ चतुष्पथस्थण्डिले। स्थण्डिलं नि
स्थानम्।

खु एसा। पेसिया सन्निवेसं। साहिय नरवइस्स। तेण वि य 'न पीइसज्झा रक्खसि' त्ति खाविऊण नियमस, विड्डालिऊण[249] असुइणा, कयत्थिऊण नाणाविडम्बणाहिं, निब्भच्छिऊण य सरोसं तओ निव्वासिय त्ति। अलभमाणी गामाइसु पवेसं परिब्भमन्ती अडवीए पुव्वकयकम्मपरिणामेण विय घोर रूवेण वावाइया मइन्देण[250]। समुप्पन्ना य एसा धूम प्पहाए निरयपुढवीए सत्तरससागरोवमट्ठिई नारगो त्ति॥

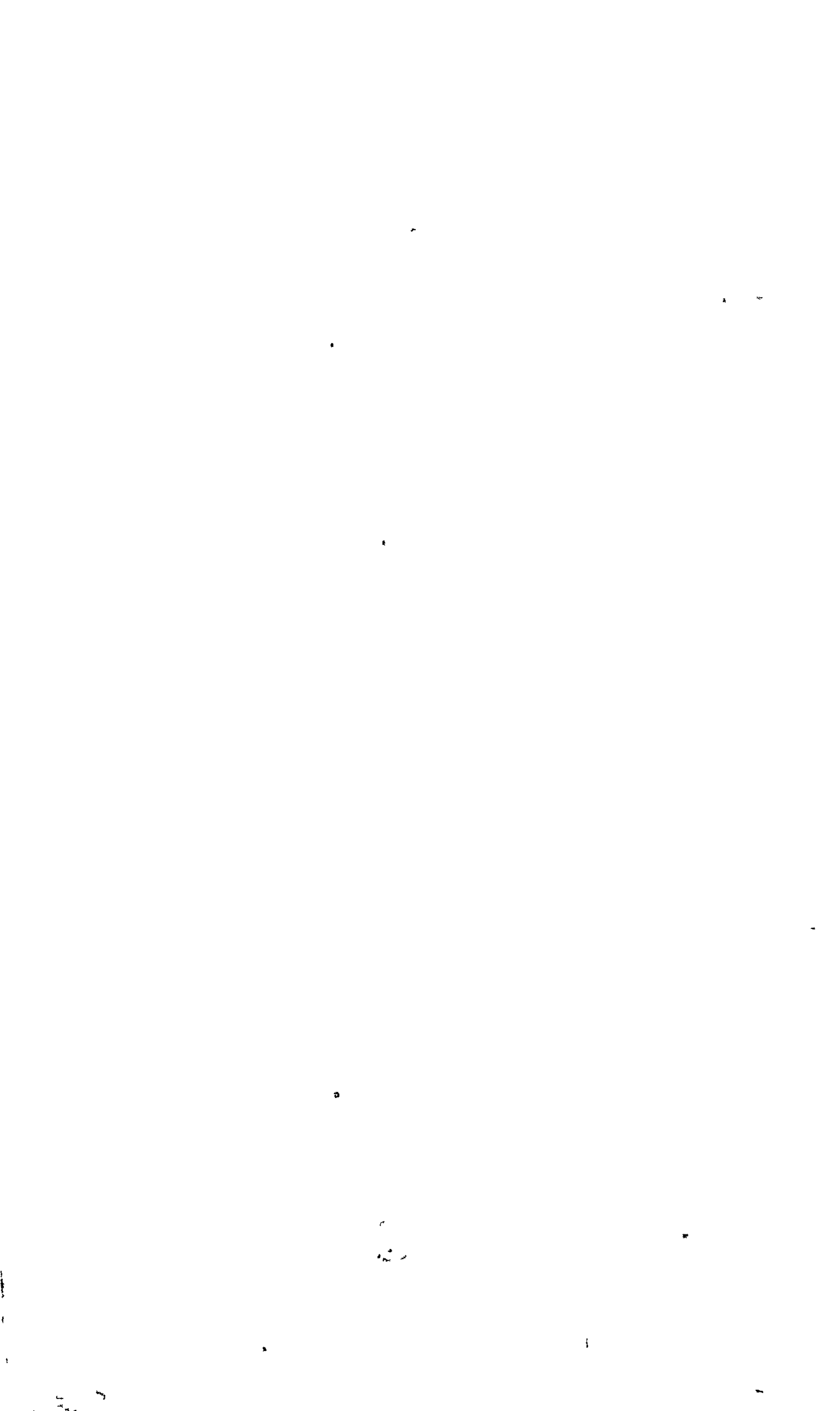
धरणो वि भगव अहासजमं विहरिऊण पवड्ढमाणसुहपरिणामो काऊण सलेहण पवन्नो पायवगमण, विवन्नो कालक्कमेण, समुप्पन्नो आरणाभिहाणे देवलोए चन्दकन्ते विमाणे एक्कवीससागरोवमाऊ वेमाणिओ त्ति॥

वक्खाय जं भणिय धरणो लच्छी य तह य पइभज्जा पत्तो सेणविसेणा पित्तियपुत्त त्ति वोच्छामि॥ ६८॥

छट्ठ भवग्गहण समत्त॥

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२४९ अशुचीरत्य। २५० मृगेन्द्रेण सिंहेन।



Samarāicca-kahā

The story of the Sixth Birth

[Dharana and Laxmi,
the husband and the wife.]

[3] Here in Jambudvipa, in the country of Bhārata, there was a city named Mākandī, it was devoid of irreligion, it was free from the blemishes of the time, it was without calamity, it was the residence of the goddess of political wisdom

In which even the swans, engaged in descending into the wells of a number of mansions, danced to the jingle of anklets, caused by the playful movements of ladies intoxicated with wine, (1)

In which the class of men was of straightforward disposition, of sweet speech, with its mind set on religion, calling first and full of love (2)

[4] There (ruled) a king named Kālameha, who crushed his proud enemies and established well the order for religion and non-religion There was also a merchant there named Bandhudatta, who was very much respected and who was the crest-jewel of the merchants of the whole city He turned his face away from another's wife and not from the solicitations (of the needy), he was ungreedy of another's wea-

lth but not of earning religious merit; he was unsatisfied in benevolent acts and not in the acquirement of wealth; he was full of love and not of arrogance; he was poor in blemishes, not in prosperity. The city was exceedingly adorned by him, as the Malaya forest by Pārijāta plant; as the spring by the coming of flowers; as the splendour of the rainy season by the row of clouds; as the autumnal season by the disc of the moon. His treasure was depleted by the circle of friends like the buds of the lotus-lake by the disc of the sun; and by the host of the needy, the fruits (i. e. requirements) were taken by having his support as by putting a foot on the trunk of the desire-yielding tree. He had a wife named Hāraprabhā who was equal to him in family, handsomeness, prosperous condition and disposition. He enjoyed with her the pleasures of senses so as to have the unbroken spread of religion and worldly gain.

Here, now, the god dwelling in the Kalpa-heaven called Ānata, having completed

the due period of life in that heaven, fell and was born in the womb of Hāraprabhā And in the last quarter of that night, she saw in a dream the goddess of wealth entering her womb through her mouth The goddess of wealth sat on the seat of a celestial lotus She had a white silk-garment Her girdle was studded with varied jewels Her breasts were covered with the upper garment, which was so soft and delicate in touch She looked beautiful with the neck adorned with pearl-necklaces She held full-blown lotuses with bees humming (over them) She was sprinkled with celestial gold pots by white elephants

[5] Seeing this, she got up She, full of joy, told this to her husband He said to her, " O charming lady, your son will be the dwelling-place of wealth " She assented to this Then some time passed of her who became even more devoted to the attainment of three groups (viz Dharma, Artha and Kāma). The time for delivery arrived She got through delivery She gave birth to a son, and Bandhudatta was informed of

this through a maid-servant, named Paritosā. He was satisfied. She was given a reward. The ceremony that was proper was done. The child became a month old. His name was fixed Dharana like his grand-father's. He attained boyhood and was taught the cluster of arts. Being clever, there he could catch up the whole untold sentence even when the first word was uttered.

In the meantime, the hell-dwelling soul of Vijaya, having turned up from that hell, wandered again in this worldly existence. He did in the next birth such an action that he was born as a woman in the womb of Jayā, the wife of merchant Kārtika. She grew as the time went by. Her name was fixed Laxmī. She attained youth. On account of the incomprehensible nature of the consequence of actions, by the behests of destiny, he (i.e. Dharana) married her with great pomp. Dharana had love towards Laxmī; but she had no love towards Dharana. She thought, "Enough to me of this world of living beings where every day

Dharana is seen" Thus some time passed of them enjoying the pleasures of senses almost of a deceitful nature

[6] Once, when the festival of the god of love was proceeding apace, Dharana went to the garden Malayasundara in a fine chariot for sport He arrived at the city-gate In the meantime, Devanandi, the son of merchant Panchnandi, after sporting in that very garden arrived at the same city-gate in a fine chariot Both the chariots met at the city-gate Due to the largeness of the chariots, there was no room for exit and entrance for both of them at the same time

Devanandi said, "O Dharana, turn aside your chariot while my chariot enters"

Dharana said, "My chariot has already gone ahead, and it is not possible to turn it So rather turn your one aside, while my one gets out"

Devanandi exclaimed, "O Dharana, in what way am I inferior to you, that I should turn aside my chariot?"

Dharana said, " It (our state) indeed is equal !"

Thus both the merchant-sons halted there. The way for exit and entrance was blocked for the citizens. The rumour spread among people. The elders of the town came to know the account. They said to themselves, " Both of them are the sons of great men; in this case, it is not proper to reject even a single of them. So what indeed is here suited to the occasion, is that both of them should be scolded in this way—' Why are you puffed up with arrogance on account of riches earned by your fore-fathers ? Who of you has done big charities by wealth, earned by your own hands ? [7] Who has got the religious works done ? Who has lifted up the class of misery-stricken people ? Who has satisfied his parents ? Then why do you have this useless prank worthy to be laughed at by people and befitting low men ? So end this; turn each of you his chariot aside from the back; what else can be done ?" Having so thought, they said to the four leaders of the town, " They should be

treated by you in this manner" and asked them to go These four leaders were clever in putting their say in an orderly manner, well-versed in religious and worldly ways, fully ripe with regard to the state of their age, the very residence of tranquility, the revealer of the results in this world and the next, well-settled on the side of duty and respected by all townspeople They went to them (i e the young merchants) They (young-merchants) welcomed them, and the leaders of the town admonished them The opinion of the citizens was put before them Devanandi was satisfied (thinking the act) nice. Dharana felt ashamed (thinking the act) unbecoming

He said, "O leaders of the town, I must certainly do, whatever you order. But you have advised me properly I am ashamed of my action I have offered great disrespect I believe myself like an unripe foetus So do me this favour Let these chariots be taken aside, and we go from here this very day to another country Then only the chariot of one who comes within a year, having earned

the great amount of wealth and does more actions worthy of a good man, shall enter or go out on this very thirteenth day."

[8] The leaders said, " Enongh of this resolve."

Dharana said, "Otherwise I shall not be satisfied. "

The leaders said, " In this case, the citizens are authority. "

Dharana said, " Inform the citizens of this. "

Devanandi said, " It is proper; what wrong is there in this ?"

Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise. "You should not put them to difficulty." Dharana and Devanandi were then called. Each of them was given the goods of the value of five lacs of Dinaras. The document was drawn up: ' The chariot of him who within a year shall show his mettle by earning more wealth, shall pass through; and not the

chariot of the other? They gave their ov
hands (signatures) to this The seal w
put upon it, and it was deposited in t
store-house of the town. Dharana a
Devanandi, accompanied by their retin
started with a goodly number of men. Havi
taken goods as was proper, they started f
another country—one for the north and t
other for the east

In the meantime Laxmi thought "T
countries are far off, the separation is ea
and the union is difficult, I do not therefo
know what I shall come to on the way H
is separated without being killed." T
merchant-sons went one measure The
wives along with their retinue were se
by Bandhudatta and Panchnandi, havi
thought of the physical well-being (of the
sons) after the permission from the elde
of the town [9] The wives along with the
attendents met them Some days passed
they travelled certain measures every day

On some other time, as the carava
was proceeding onward, Dharana saw i
one forest-grove a young Vidyādhara, qui

handsome in form, jumping up and falling down. He went to him, and questioned him "Oh, why do you jump up and fall down, —though you seem eager to go upward to the sky as evinced by the expression of your face—like an eaglet with uufledged wings? Tell me, if it is not a secret."

Then having thought "What a loving nature! What a form! What a fine arrangement of words!"-Vidyadhara spoke, "Oh, hear. I am a young Vidyādhara Hemakundala by name, residing in Amarapura on the mountain Vaitādhya. I did not study my lore and was engaged in hundreds of works. At that time, a Vidyādhara named Vidyunmāli, the great friend of my father came there. My father asked 'Whence have you come? Why do you appear dejected?' He said 'I come from the Vindhya mountain. This is the reason of my dejection. The cause of dejection happened at Ujjaini while I was coming over here from the Vindhya.' My father asked 'Of what nature is that cause of dejection?" Vidyunmāli said, "Hear—

There is a king named S'ri-prabha in Ujjaini He has a daughter by name Jayas'ri, beautiful like the banner of the god of love Though she was asked for, she was not given to S'is'upāla the son of the king of Konkana He gave her to S'ri-vijaya, the son of Vatses'vara, whose sole ambition was to do good to others [10] S'ri-vijaya came there for the purpose of a marriage with Jayas'ri Then when the great marriage festival began in great pomp S'is'upala, seeing that she had gone out to pay respects to the god of love, carried away Jayas'ri, making an attack in the morning There arose a great confusion S'ri-vijaya heard the matter He pursued (S'is'upāla) and caught him A battle took place Conquering S'is'upāla, he, though deeply wounded, brought back Jayas'ri. That high-souled man has his life in balance on account of the bigness of the wound That princess also stands in great misery experiencing the indescribable condition, with her lotus-like face bent upon the left hand, (having determined) ' I shall not take food so long as he has taken neither food nor drink '

Here lies the reason (of my dejection), My father said, 'This wordly existence is such. Here the living beings are the play-things of the results of actions. So enough of dejection.' Then I thought, 'When I had been to the Himavat mountain yesterday, my friend, a young Gandharva, Gandharvarati by name said to me having seen a great medicinal herb that grew in the cave—'O Hemakundala, this hearsay is indeed right that the power of jewels, incanations and herbs is beyond thought; because the power of this herb is such that by it a big wound of a sword that has cut even the bones is healed,—the pain subsiding the very moment by the water in which it is washed.' [11] I have seen its efficacy. Then I thought to go to the Himav and having taken it, to bring it to S'ri-vijaya. Then having remembered somehow the lore to rise up to the sky, I went to the, Himavat mountain, took the herb, descended from the Himavat and turned back speedily so that S'ri-vijaya might *not come to great* harm. I arrived at this grove. I descended here for the purpose of rest on account of

exhaustion caused by my coming swiftly I cleaned my feet, and sat near the Kurabaka tree I waited for a muhūrta and (then) started for Ujjaini I tried to remember the lore to move in the sky At the time, on account of my haste in going and owing to the lore being acquired newly, I forgot a syllable I am rising up and falling down as it has not been properly repeated "

Dharana said, "What is the remedy, in such a case ?"

Hemakundala said, " There is no remedy. Hence my heart sinks, and my intellect does not work on the apprehension of the death of the prince I am greatly dejected with the idea that the object of desire does not come about certainly of those who are of slow merit"

Dharana said, "Is it the condition that it can be repeated before another ?"

Hemakundala said, "It is "

Dharana said, "If so, then speak, somehow I may get you a (missing) syllable."

[12] Thinking that 'there is nothing impossible to the power of men,' he repeated

the lore, as he ordinarily knew. But Dharana on account of Padānusāri power got the (missing) syllable. He repeated it to Hemkundala. He (Hemkundala) was satisfied. He said, " O great man, you have given me life by the attainment of the desired object for the king. What should I then do for you ?"

Dharana said, " You have done your duty ".

Then having thought, ' Oh, how great he is ! ' Hemkundala said, " May you do the benevolent act " and gave him the piece of the herb. He accepted it being afraid to break the request, Vidyādhara went away and Dharana came to his caravan. Some days passed away.

Once when the caravan had encamped on the bank of a mountain river, he, who had not gone very far, saw the S'abara youths. They were of the colour of a wild buffalo and a black cloud, were half-clad with bark-garments, had in their hands the drawn-out bows and were accompanied with the groups of dogs. They were weeping miserably. He called them and asked, " Why do you weep ?"

They said, "We have, good sir, the lord of our village, by name Kālasena,

Whose astonished armies, thinking about the reasons of his strength here do not keep themselves to the fortress, even at the danger from the hostile troops, (3)

Overpowered by the wound of whose single arrow, the lions—whose sole interest is in tearing open the temples of the elephants, [13] and whose bodies are disabled—cannot move a step (4)

Having heard that the lion had come, he took the bow with arrows and went out of the village alone He did not see the lion, hidden by the banyan tree He went by his side, and caught him from behind Turning by the side, he killed the lion by the sword He (the lion) also tore off the part of his head. Believing 'I will not now live,' he prepared to enter fire His wife came to know this account about him Then she, though pregnant, prepared to do the same thing Even though she was checked by the lord of the village, she did not stop Then to save her, we are sent by him for the purpose of bringing her parents He is

indeed full of the sentiment of valour and dear to his own relatives. We do not know what will come off. Being afflicted by great pain and unable to bear this extremeness of grief, with no remedy existing, we only weep having resorted to the disposition of a woman."

Dharana said. "Friends, enough of grief. Show me the lord of the village. Perhaps I can keep up his life."

Then, having fallen on their feet, the S'abaras, with eyes dilating under the influence of joy, said, "Respected sir, thus you are by form the incarnation of a god. You are alone able to console the lord. Moreover, if you think of favouring us, may you go quickly; so that the great harm may not come to the lord." Then taking the herb given by Vidyādhara [14] and having ridden the mule, the merchant-son, surrounded by some of his men, went quickly. Under the foot of a banyan tree, he saw Kālasena sitting by the side of the pyre, with limbs sprinkled by the jets of blood, in company of his wife who was weeping indistinctly

and affectionately The matter was narrated to him by a S'abara youth Attempting to get up to receive him, he fell on the ground, with his eyes closed in a swoon Dharana said, "Water, water !" Then the water was brought in a lotus-leaf He put in it the herb Having adjusted the torn part of the head, he sprinkled him with it, while on account of the incomprehensible nature of the herb, Kālasena got up, with the wounded part becoming invisible and being even more good -looking than his former self His wife, along with the retinue was pleased Falling upon his feet, he said, "Respected sir my life, whose great purpose has been achieved by saving the life of my beloved, belongs to you, what else can I say here ?" Dharana said, 'The life of a great man belongs to all What is more in this ?" Kālasena said, "Order me, respected sir, that which should be done by me" Dharana said, "You are a great man, what else then can be said ? Still show mercy to living beings" Kālasena said, "By your word, I shall give up hunt throughout my life" Dharana said, "I have only done my duty" The merchant-son

went to his caravan.

By constant journeying, some days passed by. [15] On the Amāvāsya day, when the caravan encamped at a place called Āyamukhī, he who had observed a fast saw a Chāndāla youth. He was clad in tattered clothes. All his limbs were besmeared with red pigment. On his shoulders, sharp gallows were placed. Though not a thief, he was caught as a thief. He was being carried to the execution-ground, while the drums were harshly beating. Seeing this big caravan, on account of the purity of his intention and due to love for life, he spoke before them loudly. " Hark ye, O men of the caravan ! I am a Chāndāla by name Moria, the resident of Mahasara. On some reason, I came up to Kus'asthala. I, an unlucky one, though innocent was arrested by policemen, who having not observed thieves, were misled in belief. So get me freed, O ye, get me freed ! I have come to the shelter of you, revered sirs. Moreover, this is more to me, even than the pangs of death that this calumny has come without fault upon the reputation earned by such spotless ancestors

of mine So get me freed, O ye, get me freed ! "

Then Dharana thought with the purity of mind, " A guilty man can not speak thus " He, being overcome with pity, said to the policemen, " O noble sirs, wait a Muhūrta for my sake In the meantime, I shall solicit the king for him and get him released even by the payment of ransom "

They said, " If so, be quick "

Then, taking the pearl-necklace, worth a lac of Dinaras [16] he went to the king He saw the king Having narrated the account, he solicited the king on behalf of the Chāndāla The king did him favour He came with the messenger to the ground for the purpose of freeing him He was released He paid respects to the policemen saying, " You have given unto him his life " He made the food for the journey given to the Chāndala and said to him, ' O good sir, do what you like ' Saying, 'Respected sir, may you not have that condition wherein I may be useful '—he, with hands folded and the knees, palms of hands and the head

on the ground, bowed to the merchant-son and went his way.

Dharana also, by some marches, arrived at the town called Achalapura, the very saffron-mark of the northern country. He saw the king. The king respected him very much. He sold his goods by taking certain portion of profit. He obtained eightfold profit. He stayed there four months for the purpose of purchase and sale. By the rise of his merits, he earned wealth. He got it counted. It amounted then to only a crore. Then he took merchandise fit for trade at Mākandi. The caravan also was made full. He proceeded with great retinue, to return to his own land.

The caravan arrived at forest Kādambarī-where the herds of deer were gladdened by the music of the wives of S'abaras,—within few days, by marches every day. (5).

It was infested with hundreds of bulls, deer, buffaloes, tigers and boars. It was very terrible, and the entrance of the rays of the sun and the moon was checked by the sandal-trees and the groves of mango-trees. (6).

[17] The confused sound in it was made by cuckoos who were on the trees which had abundence of fruits It was pleasing on account of the sounds of monkeys who were having a swing on the branches of trees (7)

There the herds of elephants fled away on being alarmed at the arrogant roar of lions The mountain-ranges shone with animals moving as the flames of the forest conflagration encircled them (8)

The sides of its pools were battered by the strokes of the snouts of merciless boars, The groves of Hintāla trees were crushed by the herd of elephants mad with pride (9)

Passing through it three marches, the caravan, in which the fear was produced by the aquatic animals in the pool, encamped in its (of the pool) vicinity (10)

Encamping on the bank and sporting happily in the lake, the caravan slept at night having fixed the guards (11)

In the last quarter of the night, the army of S'abaras, making terrible and harsh sounds

of bugles, fell upon the caravan confident of its safety. (12).

The army created alarm in young men with its harsh sounds— 'kill, kill, kill.' It was in itself mutually thrown into confusion. It had with it the collection of long bows. (13).

And now a very terrible battle took place between the army and the men of the caravan who were awakened at their (i. e. S'abaras') own sound. And in it, the arrows of one side cut off the volleys of arrows from the other side. (14).

With one attack, the men of the caravan who were exceptionally brave and mad with rage, scattered forcibly the army in various directions like a herd of deer. (15).

Then all the S'abaras, in whom great rage was produced by mutual recrimination, attacked again having gathered together. (16).

[18] Now the caravan was conquered by the S'abara army, on account of the paucity (of the men of the caravan.) The horde of ants stings even a terrible serpent. (17).

Having conquered the caravan, S'abaras

took all wealth and some prisoners and came before Kālasena (18)

They said, "O lord, this wealth is brought from the caravan and also a few prisoners Now your lordship holds authority over this" Then Kālasena asked the prisoners, "Whose and from which place is this caravan ?" In the meantime he came upon and recognised the merchant-son's man named Sangama, who had come with the merchant-son on the occasion of healing the wound made by the lion He said, "O good man, I have seen you somewhere" He said "I do not know, but you know me" Kālasena said, "Were you in attendence on the merchant-son whose name I do not know, though he was the cause giving life to me and who had started to go to the northern country ?" Sangama said "Who and how was he the cause of giving life to you ?" Kālasena said, "Last year, here, I had my life brought to the throat somehow by a lion verily like the god of death Then here by some merchant-son who was going to the northern country, I was somehow – I do not know –

kept alive. Thus he is the cause of giving life to me." Then having remembered the account and knowing Kālasena, Sangama said to him, "If so, then you have seen me." Having embraced respectfully, Kālasena said to Sangama, [19] "O good sir, where is that merchant-son ?" Then Sangama, with his eyes filled with tears, said, "Great man, the fate alone knows." Kālasena said, "Why so ?" Sangama said, "This is his caravan. When the destruction of the caravan took place, I saw him running with a bow and arrows against S'abaras. Thereafter I do not know at present (his whereabouts)."

Then he, having heard this, sighed deeply speaking, "Alas, I have done an improper act !" Kālasena fell into a swoon. He was fanned by the bark-garment, and got back consciousness. He said, "Eh ! Was there anybody killed ?" S'abaras said, "None is killed; only some are wounded deeply." Then the prisoners were examined; but Dharana was not found. Then, having gathered together riches, he consoled the caravan and having ordered the dressing of wounds of the prisoners, he sent S'abaras in all directions

to find out Dharana He, contemplating with himself 'I have, alas, done wrong!" went to search for him. He did not find Dharana He came back to the caravan All S'abaras met together They said "We have not seen him" Then Kālasena was in great grief He said,

" A good action, done by a good person to a bad person, yields a bad fruit, just as even milk offered to a serpent turns into poison (19)

He gave life to me, to my wife and to my son, while I have ever done all acts antagonistic to him (20)

Then what is the use of this long-drawn speech which is useless like the blossoming of flowers at improper times? O men of the caravan, O S'abaras, this is my vow:

[20] If I can not put him right with this wealth within five days, I shall enter the flames of a well-lit fire What more?" (21)

Having taken such a vow, he made a mental determination before his family–

goddess Kādambarī for the fulfilment
the object:

" If I somehow see here that hi
souled one living, I shall do thee, O div
goddess, the offering with ten men." (22

Having made such a mental determi
tion, he sent, in all directions, S'aba
with the food for journey lasting for m
days, for the purpose of finding out Dhara
He himself being very much dejected, wen
find him out.

Now Dharana, contemplating, 'Th
is no other remedy.' when the caravan
conquered, fled away turning his back, w
the herb alone as his wealth, having tal
Laxmī with him. He, forgetting the directi
on account of fear, went quickly and arri
at a mountain when the day was left c
a Muhūrta.

It was a mountain named Pilindi
nilaya. There the forest conflagration t
place on account of the friction of
branches of many kinds of trees. The li
had to go out of the caves burnt by the
est-conflagration. It was made uneven

the dirty heaps of grass and the bodies of elephants killed by lions There innocent deer were afraid while walking with great difficulty due to those uneven obstacles There the sleeping tigers snored with the joy of drinking the blood of deer There the herd of buffaloes was running away on account of the fear of tigers There great pythons were crushed by the feet of the herd of buffaloes [21] It was terrible on account of groans and sighs given out by pythons There many animals were gulped off by wandering carnivorous beasts, terrible and many It was like the time of the final annihilation to the animals (23)

And there having seen Laxmī, whose lotus-like face was covered over with the particles of sweat and whose strength to go further had disappeared on account of improper walking on foot, Dharana thought, "O what a consequence of my actions is that now my beloved is even in such a condition !" Laxmī thought "If he is under this calamity, I even prefer this exhaustion." Dharana searched for fruit-water in order

to perserve the life of Laxmī, but he could not get it. They slept on the bed of creepers. The night passed away. On the other day, when the day remained only one quarter, Laxmī being overpowered with hunger and thirst fell under the shade of a banyan-tree. She closed the pair of her eyes. She lost her consciousness. Her palate stuck down (to her tongue). Her lotus-like face turned pale. Then Dharana thought, " O this world of living beings is terrible; the consequence of actions is incomprehensible! In this case, I cannot help her even with my life." Still however, he shampooed her body, his eyes being full of the water of of tears. She gained consciousness. Then she said in indistinct tones, ' O dear one, I am very much overpowered by thirst." Then having spoken, ' O beautiful lady, be patient; I bring water; wait here in the meantime,' he climbed the tree. He saw water but could not get it. Then thinking ' She will not be able to live without water,' and seeing at the same time an herb called Tuvaritthiā, he remembered the recipe and and thought, " Even the congealed blood

turns into water when mixed with its juice [22] I shall open the artery of my hand and give her my own blood turned into water by the juice of Tuvaritthiā, and in order to remove her hunger, I shall give her the flesh of my thigh, having cooked it in the forest-conflagration Otherwise, undoubtedly, she will not live, and what is the use of life to me if she is dead ! I have for myself the herb for healing the wound The pangs of my wound will be removed by that herb as it comes in touch with blood. It will not therefore cause her torment " He then did as he planned with the help of his knife in the bowl made up of Palās'a leaves He went to him He said to her " O beautiful one, water is obtained, so may my charming one drink it " She drank it and felt at ease He brought her meat He said "This is the meat of a rabbit that lost its life in the forest-conflagration You are hungry. So eat it " She ate it

Then having passed some time, they proceeded, following the sun to the northern direction. They came to a city called Mahāsara As the sun set, they entered the city They

put up in the temple of a Yaksa. As the quarter had hardly passed, Laxmī said, "O dear lord, I am overcome by thirst." Dharana said, "O beautiful one, wait, I shall bring water from the river." He took a small vessel and brought it. She drank it. Dharana slept. Laxmī got up in the last quarter of the night. She thought, "The fate is favourable to me, as he has reached such a condition. By what remedy can he have condition worse than this?" In the meantime, a thief named Chandarudra, who was pursued by policemen,[23] entered there being unable to walk, with jewels and other goods. Its (of the temple) door was put under a siege. The policemen said, "Oh, be you careful. He is caught. Where will he go?"

This was heard by Laxmī. She heard the sound of the steps of Chandarudra. She thought. "There must be some cause in this matter. So I shall ask what it is. Perhaps my desires may be fulfilled."

Then she went in the vicinity of Chandarudra, suggesting (her presence) by a long-drawn low voice. She asked her, "Who are you, good man and why do those people call out

at the door?" He said, "O charming one, enough of me! I ask however to the charming one, if there is somewhere little water here" He said, "There is, if you can tell me the purpose" Then he thought, "O the courage of a woman! what daring! Oh, how fine is the arrangement of words! Indeed she must be a fitting person" Having so contemplated, he said, "O beautiful lady, it is a long tale and cannot be narrated in brief Still however hear. At present, I am a thief While having taken goods and jewels from the palace of the king, I was coming out, the policemen caught me Many policemen followed me I was alone Being exhausted to walk further, I have entered here"

On account of the darkness of night, the danger to life and the commonness of purpose, having beseiged the door, in the belief 'We have attained the object of our desire,' the policemen [24] cried out Then thinking, "If fortune follows me, I have attained the object of my desire," Laxmi said, "O good man, if it is so, enough of your dejection. I shall help you to live if

you hear my words." Chandarudra said, "May my charming one order." Laxmi said, "Hear. I am the daughter of merchant Kārtika, the resident of Mākandi. My name is Laxmimati. I am married to Dharana, the foe of my former life. I do not like my husband. He is asleep here in this temple. So accept me; leave the stolen objects here, and let him obtain the condition befitting his actions. Even though you may be arrested and taken before the king, when the night has waned, I shall say, 'This is my husband and not that.' Then he will be a present to the divine god of death."

Chandarudra said, "O charming one, it will be so; but I am fettered hand and foot. Hence, all people will know you here to be my wife whose name is unworthy to be repeated."

Laxmī said, "If that is so, what is the remedy?"

Chandarudra said, "There is here a remedy, if there is little water."

She said "How?"

Chandarudra said " Listen I have a thief's pill called the charmer of others' sight, of proven test, given to me by divine Skandarudra the veritable desire-yielding jewel If the eyes are smeared with it mixed with water, [25] even thousand-eyed lord of gods cannot see living beings, how then can a man, the denizen of this mortal world ?"

Laxmī said " If so, where is that pill ?" Chandarudra said, " In the earthen pot " Laxmī said, " If so, why do you not smear it ?" Chandarudra said, " I have no water " Laxmī said, " I will give " Chandarudra said, " I am given life by my lady " Water was given Both of them smeared their eyes He said to her, "O charming lady, so long as the merchant-son is not taken away from here, you should not go " She agreed The goods and jewels were put near Dharana They stood at one place

The night waned Dharana got up. He was caught by policemen They saw the goods and jewels, and took them from his side Then he was fettered, and let out of

the temple. He thought, "What is this? Or, it may be nothing else; only the play of an adverse fate! When it is adverse, even nectar becomes poison, even a rope a black serpent, even a puddle an ocean, even an atom a mountain, even the rat's hole the nether-world, even a good person a bad person, even son an enemy, even the mother a she-serpent, even light darkness, even forgiveness anger, even tenderness pride, even straight-forwardness a deceit, even contentment greed, even truth an untruth, even the dear one harsh, even the wife an antagonist. So what is the use of thinking about this? One under its sway can not act otherwise. Even more than this mishap, [26] what troubles me is, that the miserable lady who has not experienced the separation from relatives is not seen. Or, it is better that she is not seen; for she, tarnished by the blemish attaching to me, will get the same mishap." Thinking so, he was taken to the royal palace.

He was held on the main road, as the king had no time. The day was over. He was then announced to the king, by

them thinking he (i e the king) had time They said " Lord, this great rogue, in the disguise of a merchant, clever in the ways of deceit, is arrested alone with the stolen goods Your lordship is now the authority." Then the king said, " What is the use of him ? Kill him " He was then led to the street of Chandālas and was given over to the trusted Chandālas who were the hereditery executioners to the royal household They were informed, " Eh ! His lordship orders that this thief must be put to death " They said "As his lordship orders." He was given over to them. The policemen went away The leader of Chandālas said "Whose turn is there this month for the work of execution ?" Chandālas said " Of Moria " He said, " Call Moria quickly " Moria was called and he came The leader said, " Eh, Moria, this thief is sent by his lordship and he is to be killed So lead him to the funeral ground quickly and kill him The day is now only a quarter Let not there be carelessness in the night as to him being not killed in the meantime " Moria said, "It will be just as you say " He was entrusted

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) having fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune' So this is here fitting to the occasion that he should be soon released" Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection" Dharana said, ' O good man, I shall not [28] protect my life at the cost of another's life So kill me, you are merely the executor of the order" Moria said ' O respected sir, enough of the doubt of the destruction of my life This king is a good-natured person, he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life So may your honour go" Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured" Then he showed him the way Having bowed to him, Moria returned Dharana got away in obedience to his friend He thought, "Now,

where will the innocent fawn-eyed lady be? Indeed, she must have been held up by some thief when that obedient lady, leaving me behind might have got up for making water. She must have been carried off by him. She might not have spoken, suspecting my destruction. Otherwise, how is she not seen? By her disappearence I believe the preservation of my life as fruitless." Thinking so, he proceeded to find her. He took his bath in the Rijupālikā.

On this side, that Chandarudra, having gone away from the temple, went to the river Rijupālikā. He thought, "O how alarming is the nature of women that this woman all of a sudden throwing off her husband in the nether world of great miseries and rejecting her own family has proceeded with me who am not previously seen even in a dream!

Alas! How thoroughly women have gained a victory over the acts of poison, tigers, serpents, lions, sarahas, the iron age, fire, a demoness and the god of death. (24)

A woman is muddy without water, a tigress without a cave, the brows of the god

of death which are never at ease, and the thunderbolt without clouds (25)

[29] A woman is the residence of the family of false accusations, a woman is the field of evil actions in this world, a woman is the gate of evil condition, a woman is the source of evil things (26)

Women are as fickle as lightning and like poison sweet on the face, they are ruthless like the god of death and like sin worthy to be abandoned (27)

So enough of her to me Thinking that she might not even give me over, in fact, to him, he took out all the gold that was on her body and abandoned her

She thought, " In spite of all this, this is indeed nice that he (i e Dharana) is killed So I shall go elsewhere" She proceeded to the bank of the river Dharana with the eyes fully wide under the influence of joy, saw her. He spoke to her, " O beautiful one, whence have you come ?" Then she proceeded to weep

He said to her, " O beautiful one, do not weep This worldly existence is such.

Here the living beings are indeed the receptacle of calamities. So enough of dejection. I am fortunate that I have got you."

Then she said, "O Lord, while I got up for making water, I was held up by a thief. He has not done anything wrong to me, on account of the peculiar nature of a woman and my abounding love towards you. Thinking, 'An unwilling woman can not be ravished,' he robbed me and left me here. Moreover, this troubles me more than the ill-treatment by a thief, that you are seen in such a condition."

Then Dharana thinking that it was not otherwise as he had thought, said "O beautiful one, this is a small cause. By your sight, even this condition does not bring about dejection to me. So what [30] does this matter? Come, let us go." She thought, "O the conquences of my sins! He has come back even from the jaws of death." She proceeded with him. They came to a place called Vikārapura. They took their food and drink. The sun set. The night was far advanced. Dharana thought, "Thus it is not

proper for one overpowered by the god of death to stay here I shall then take her to her maternal uncle Skandadeva, the resident of Dantapura Then I shall do as is found proper" He told this to Laxmi She liked it very much They proceeded to Dantapura

On the other side, finding that the merchant-son is not obtained, Kālasena became very sorry and entrusted the caravan to his own trusted men He said to them, "Eh! You should take this to the elder of that great-souled man." He thought, "Even if my entreaty to the deity is not fulfilled, still however I shall complete the vow by offering the oblation as said, to Kādambari" He sent S'abaras for the purpose of getting the man for sacrificial oblation. He arranged the ceremonial worship of Kadambari, took his bath in the mountain river, put on bark-garments, made a garland of Kanavira flowers and skulls, got the pyre made with valuable faggots, and proceeded towards the temple of Chandikā.

Now the S'abaras of Kālasena, wander-

And a number of roots were scattered near the walls made up of pointed tusks. The inner temple was covered with hide taken out within only a moment. (34)

[32] In it the auspicious lamps were lighted in skulls filled with human tallow. In it the columns of smoke were increased by pure Guggulu burning. (35)

It had Swastika marks made up by the pearls of elephants, rice and the blood of S'abara wives. In it a number of chowries hung down long and white like moon's rays. (36)

There were the groups of the hides of wild boars, long, pendent and full of blood. The ground appeared beautiful on account of the collection of the leaves of Kankelli. (37)

It was adorned with the idol of Katyāyanī, of very terrible form whose hands were occupied with a bow, a sword, a gong and the tail of demon Mahisāsura. (38)

Then having seen her Dharana contemplated. "It is possible to escape from the tiger in the forest and also from the

elephant, but, say, who are able to run away from good acts and bad acts ?" (39)

He thinking so, was thrown into the crowd by S'abaras, having tied him fast, among the rogues who were previously fettered (40)

In the meantime, Kalasena came to the temple of Chandikā He fell on his feet before Chandikā He said in choking tones, "O divine goddess, even though you have done me no favour, still you should arrange in such a way as I may not be a receptacle of miseries in the next birth" Thinking 'You know what great misery I have got by doing a bad turn to the merchant-son'—he said to Kurangaka, "Eh, offer an oblation to the divine goddess" Then speaking "As the lord orders," he threw an errand-carrier named Durgilaka, all whose limbs were overpowered with fear, having dragged him with hair A vessel containing red-sandal was brought [33] Durgilaka was smeared as if he were dead Kālasena drew out a sword shining like the streak of lightning It was lightly carried by him on his shoulder He said to

Durgilaka, " O good man, look upon this world of living beings well; you have to go to heaven giving up life. What should be rendered to you ?" Then, being overpowered with fear, Durgilaka did not speak anything. He again asked; again he did not speak. Kālasena was dejected, for, one whose desires are not fulfilled should not be killed. Having seen him, Dharana thought, " Alas, I have also to die like him ! It will be better if I am killed first; so that I may not see the death of poor beings and may do the good turn by protecting his life for even a moment. And the god of death is engaged in the acts of my downfall. Let him (i. e. the god of death) be satisfied too." Thinking so, he said to Kurangaka, " O good man, tell this to the great lord that that poor man is downcast with fear. So what is his use ? I am not used to requesting. Still as your object is to be achieved, let me ask one request." This was conveyed to Kālasena. He said, "Let the good man ask anything excepting his life." Dharana said, " Leaving that man aside, kill me." Then with eyes filled with tears, Kālasena said, " Who is

he, who would offer himself to be killed solely with the desire of doing good to others ? This reminds me of the merchant-son." He swooned and fell on the surface of the earth Kis'oraka fanned him He got back consciousness He said, "Friend Kis'oraka, just observe him Who is that high-souled man who imitates the mode of the merchant-son ?" Having observed, [34] Kis'oraka said "Oh, he appears to me the same merchant-son by form, quite unresembling others. So may the lord of the village, himself observe him " Then, with joy and dejection, he observed and recognised him His bonds were untied Leaving aside the sword, he fell on his feet He said, " O merchant son, you should pardon me this fault of mine." Dharana said, " O great man, this is indeed a good turn (done) by accomplishing the result desired " Kālasena thought, ' Really he does not recognise me, hence he speaks like this, so I shall reveal myself before him. ' He said, " O merchant-son, what result, desired by you, is accomplished by me !" Dharana said, " O good man, when the killing was begun, you fulfilled my

desire of death having given up that (man who was to be killed first)." Kālasena said, "O merchant-son, what is the reason of this extreme dejection and the procedure towards death?" Dharana said, "O great man, enough now of this story. May you obtain your desired object." Then thinking 'What greatness he has!' Kālasena said, "O merchant-son, don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life. I am kept alive by you. But I have done ingratitude to you. I have separated you from the caravan, and brought you to such a condition, which you did not at any time have before." Then having remembered the previous account and recognising Kālasena, whose face was downcast with shame, Dharana said, "O great man, who am I to preserve your life? It is indeed the consequence of your own merits. How are you ungrateful, [35] when you just on seeing me regret so much what you did out of ignorance? So enough

of this What is at present relevant ?" Then Kālasena, overcome by shame, did not speak anything Kis'oraka said what took place, without leaving out any detail, from the recognition of Sangamaka, to the procedure towards the giving up of life (by Kālasena) Then thinking, 'Oh, what gratitude, stable affection and greatness of heart, he has!' Dharana said, " O great man, the worship of gods and elders is indeed proper with flower-offerings, fragrant objects and sandal, and not with the killing of life And also,

There may be fire in water There may be milk from the horn of a bull There may be the nectar-juice from poison But there can never be religious merit from killing (39 a)

Indeed those ignorant of absolution who kill hundreds of lives, casting a slur upon the sacrifices of deities, obtain miseries in the hell. (40 a)

So desist from this procedure " Kālasena said, " Just as you say, (it shall be done) " Then he made a prohibitory rule for the whole

of his life, of killing life before the caravan that had entered the forest. Kādambari, excepting for the meal when there is no food or when the village or the surrounding country is looted. He worshipped the deity with flower-offerings, scented objects and sandal. He took Dharana along with all who were arrested, to his own residence, and offered fitting courtesy.

After they had dined, all the wealth which the lord of S'abaras took, all of a sudden as the caravan was put to destruction, was brought to him. (41)

The wealth consisted of fine big pearls that were produced from the temples of elephants, the tusks of elephants and the chowries of the best yaks. (42)

[36] He (i. e. Dharana) accepted that wealth and gave some of it to the prisoners; and saying—'You can move about happily,' he made them free. (43)

Even Dharana, having out of affection to Kālasena spent sometime there, was given leave by Kālasena to go. He went towards his own town and reached there after some

time The parents and the citizens recognised him His elders were satisfied The leaders of the town went out They examined the goods, and on appraising, it was found to be one crore and a quarter in worth Half a month after this, Devanandi arrived For him too, the leaders of the town went out The goods was examined and it was, on appraising, half a crore in cost Then Devanandi felt ashamed He (i e Dharana) paid the price of the goods to the citizens, and with the remainder, he realized the sentiment of manhood fulfilled by the attainment of the high idea In the meantime, the thirteenth day dedicated to the god of love, arrived The leaders of the town said to him, "Take out your chariot" Dharana said, "Enough of the childish prank" The leaders of the town praised him.

And some time passed of him, experiencing the happiness of the attainment of a high object and he spent off almost all the wealth earned by his own hands The anxiety was produced in him "Necessarily indeed, the group of the three should be followed by a man, born in the best family It is the

religious merit, the worldly merit and the fulfilment of desires. Out of these, one who has not given up all attachment, should be conspicuous (by the attainment of) the worldly merit. It is from that, these two arise, viz. the religious merit and the fulfilment of desires. And besides, this worldly merit (i. e. wealth) is the great form of a deity. It indeed increases highly the respect of a man, produces greatness, produces great deservingness, [37] yields good luck, brings beauty, brightens the family, makes the form luminous and makes the intellect brilliant. For, rich people, though not giving, become worthy of praise among people. Whatever they do, is described as nice even though it is despicable. They experience the happiness of the attainment of a high object, having the requests of the needy never broken. Therefore, even though it (i. e. wealth) is very much with me, earned by my forefathers, still however enough of it to me like the wife of a preceptor. Then, I shall earn my own. I shall go for trading in different directions."
Having so thought, he requested his parents. They gave him their consent and he went with

his wife and the caravan to a city named Vaijayantī, situated on the shore of the eastern sea He saw the king The king honoured him very much He put his merchandise to sale but did not obtain the desired profit He thought, 'I have come to the sea-shore Let me then go to the other shore The accomplishment of the object of my desire may come about, if I go there' He took the merchandise proper for the towns of the other shore. The vessel was launched He went out of the city at the auspicious moment of time, day-division and date He satisfied the needy, and gave offerings to the sea Then, having bowed down to the elders and the deities, he took to his ship. The stones for balancing the motion were put in The sail was filled (with wind) The ship was let loose It proceeded towards the China-dvipa

On another occasion, as some days had passed, [38] when the vessel was sailing like a Nārācha-arrow released by an expert archer, while the sun stood in the middle of the sky, the wind began, shaking the world as it were, making as it were the sea tremble,

rooting out as it were the collections of principal mountains. Then the ocean was agitated, making the mouths of rivers flow in the opposite directions and roaring like the celestial elephant Airāvana. The sailors became dejected. Then at the very beginning of starting, the sails were removed; and the sailors dropped down the anchor-stones, which were as it were the hope of life. Still, after holding on for some time, the ship wrecked. The merchant-son obtained the plank on account of his life still remaining, and crossing the sea day and night, he touched the Suvarna-dvipa. He thought, "Oh, the consequence of Fate! I do not know the condition of my beloved and followers. Or why should I regret? The same Fate is an authority here!" Then he took his course of food with plantains. The sun set. He made the bed of creepers. In order to remove cold, he struck fire by the process of rubbing blocks of Arani wood. Resting for some time, he bowed to his elders and deities and slept. The night passed away and he got up. The sun rose. He saw all the part of ground which was touched by fire turn into gold.

He contemplated, " Oh, this seems to be a metal-field, so I shall here prepare gold He made bricks and marked them with the name of Dharana and while they were moist, he made blocks and when he baked them, they became gold ones Thus he made [39] ten thousand blocks of bricks Then he tied the separate halves of the boat

From China, a ship belonging to merchant-son Suvadana filled with useless merchandise came to that part of land It belonged to the town of Devapura and it had taken up Laxmī while it touched another island And the merchant-son saw the broken halves of the boat The anchors were cast by the order of Suvadana The sailors came They saw Dharana and said, " O great man, the merchant-son named Suvadana, the inhabitant of China, who belongs to the town of Devapura is waiting in the ship and asks you to come We are going to the shore " Dharana said, "What is that ship filled with?" The sailors said, " O good sir, that merchant-son has run down in prosperity due to his fate, but not in manhood His ship therefore is not filled well with precious

goods." Dharana said, "If it is so, may the merchant-son come without any obstruction to this much distance." This was put before Suvadana. He came and Dharana said to him, "O merchant-son, you should not get angry. I ask you something on account of certain reason." Suvadana said, "May you speak." Dharana said, "Of how much worth in money, is there property in the ship?" Suvadana said, "O good sir, on account of the adverse nature of my fate, I am ruined. Still, as one should not give up human effort, I, whose value of merchandise is only the spirit, have started to Devapura having taken goods worth only a thousand gold coins." Dharana said, "If it is so, then give up the merchandise. Load your ship with my gold. When you reach the shore, I shall give you one lac worth in gold." Suvadana said, "What is the use of a lac worth in gold? You alone are very much." He (i. e. Dharana) gave up [40] his previous vessel. He filled it with gold. The number was settled. Dharana came upon the vessel. He saw Laxmī. He was satisfied in his heart. She became afflicted. Dharana said to Suvadana, "This is my

wife." He also became glad The ship proceeded. It crossed the distance of five yojanas only

In the meantime, a demoness named Suvaranā, the mistress of Suvarana-dvipa came there, moving through the sky and shaking the sea by her swift coming She was unpleasing to the eyes like the ill-timed lightning She said, "Oh, villain of a merchant-son, without doing a grateful act for me, where do you go taking this my wealth?" She held up the vessel and said, "O sailors, this wealth cannot be taken without giving me a human sacrifice So either give a human sacrifice or abandon this wealth Otherwise, I shall kill you If you do not give even a single one of these, I shall wreck your ship having produced a calamity" Dharana thought, "Oh, this Suvadana will be deprived of his wealth! He is a benefactor by getting me Laxmī She also says so Therefore, this is only suited to the occasion I shall be a human offering." Having so thought, he said to the demoness, "O divine lady, I have done so, without knowing So do me the favour I indeed am the man as an offering.

Accept me." She said, "If it is so, then throw yourself into the sea, so that I may kill you." Laxmī thought "I am favoured by the divine lady," Then Dharana said, "Friend Suvadana, you should take Laxmī to my elders." So speaking, he threw himself into the flow. She then pierced him[41] with a pike and took him to Suvarna-dvipa. Thus the demoness was satisfied and the ship started towards Devapura.

In the meantime, he, whose life had reached the throat, was seen in good time, by Hemakundala who had started towards Ratna-dvipa. He recognised him. The demoness was known to Hemakundala before. Then speaking 'Alas, why is this improper act done?' he was released from the demoness. The dressing of his wound was done by the recipe of the twig of the herb described before. He, on account of his life still remaining, became conscious. He recognised Hemakundala. Dharana asked him the account of S'rīvijaya. Hemakundala narrated it to him, telling that that high-souled one had his life preserved. Dharana was satisfied. Hemakundala, taking Dharana started to-

wards Ratna-dvipa He reached the island named Ratna-dvipa There the herd of deer, being attracted by the souud of pleasant music begun by women of serpents and Gandharvas, paid attention to it and stood motionless There the circle of directions was made fragrant by astringent and fragrant smell of Mustā grass thrown up on the surface of the earth battered by the strokes of the snouts of proud wild boars It was full of thousands of lakes abounding in naughty royal swans in pure waters made fragrant by the pollen of flowers fallen from the trees on the bank Its extensive lawns were worshipped as it were by the collections of flowers fallen from the tops of great trees. There all the groves of betel-trees were embraced by the collection of freely growing betel-creepers There the amorous pleasures were commenced by Vidyādhara couples in the groves of uneven, thickly grown and fragrant Mandāra trees There the forest of tall sandal-trees dropped down broken on account of being pulled by thick trunks of proud wild elephants The waters of the sea, there, were laughed at as it were by

the thick groves of Tamāla trees which stood in the vicinity of the sea-shore. There the places were full of the sound of the collections of various birds, made happy by the water of uneven and beautiful beds of young trees. It was the dwelling-place of Siddhas and Vidyādharas. It had on it a high mountain named Ratnagiri. And also, [42]

It was closely embraced on all sides with the hands in the form of uneven waves, rising high, by the sea, like the graceful body of a beautiful woman. (44)

Having arrived there he passed through the mango-grove, being as it were bowed by the trees bent by the burden of fruits; being worshipped as it were by flowers of various trees, which fell as they became ripe; and being welcomed on arrival by bees humming with pleasing sound produced on account of drinking lotus-honey. (45-46)

He sat on the side of the well, waited for a Muhūrta, took mangoes, bathed in the well and took his meal. Dharana said to Hemakundala, " How did you come to this condition ?' He narrated to him the account

as it stood Hemakundala said, " O cruel-heartedness ! Then what is the use of him ? Say, what should I do for you ?" Dharana said, " All things worthy to be done, are done but my wife is in a bad condition, so bring about my meeting with her " Then having thought, " I shall unite him with her after getting him big jewels from Ratnagiri,' –Hemakundala said, " I shall unite you with her, but in this island there is a mountain named Ratnagiri There my friend, a Kinnara named Sulochana lives So having seen him, I shall take you indeed to Devapura The union with her of him who has gone there, will as a rule take place indeed " Dharana assented to this Then having taken Dharana, he started to the Ratna mountain.

And he reached Ratnagiri—where the collections of plantain trees were slowly swinging with sweet wind, where in the forest groves, Kimpurusas and yakshas enjoyed meeting in groups (47)

It was full of noise of birds, satisfied with the juice of fruits of various kinds growing in the forest groves There the

Siddhas were embraced by their beloved ladies who were alarmed with the deep roar of the sea. (48)

There the sweet music was begun in the forest on the peak by.the gathered bards of Siddhas. There the groups of peacocks were dancing, being pleased with the sound of the drum of the music. (49)

There the groups of Kinnaris and Siddhas were pleased but were made anxious by the groups of peacocks. There the shade of the groves of Lavanga and Lavali creepers were enjoyed by the groups of Kinnaris. (50)

There a number of jewels shone bright on the beautiful and shady jutting rock of jewels. It was marked by steep hills standing in groups. It was Ratna-giri. (51)

Then having come there, he began to climb it with curiosity. It blocked the way of the chariot of the sun by means of the collections of thd jewel-peaks, high and very big. There the surfaces of the wide pearl-stones were coloured by Alaktaka paste of the feet, that walked gracefully, of various beautiful Siddha and Vidyādhara women.

Its steep jutting rocks were full of the herds of proud wild elephants, who were drawn there by the rippling sound of the streams that flowed out from the hollows and the caves There the Vidydadhara couples slept happily being tired with the strain of violent love-sports in the inner side of the groves of freely grown Mādhavi creeper How? [44]

There the heat of his exhaustion was removed by cool and sweet breaze, strongly smelling of the fragrance of sandal trees, Lavanga creepers and Lavali plants which were set into motion (52)

He was observing it. It was full of innocent women of Siddhas who were laughed at by their clever lady-friends, — women who being already enraged in love on seeing their forms reflected in the walls of transcluent jewels of the beautiful cave-houses, were made more enraged on seeing their lovers enthusiastic to pacify them. At some places, it was fanned by active and strong movements of the freely grown chowries pure like the moon-rays and clear like dew, of the collections of beautiful yaks, moving on the

mounds. At some places, the parts of land were full of the roaring sound of proud lions, who stuck their feet high on the lap of the surface of the sky, whose manes shook and who were struck with terror on hearing the thunder of terrible clouds that gathered on the jutting rocks. It was beautiful with serpent-couples who were full of joy with sports and jests in the lap of thick and lovely sandal-forests. Then climbing the peak of Ratna mountain, the very saffron-mark of Ratna-giri, he went to the mansion of Sulochana. Its steep hedge was surrounded by small plantain trees. It gained a victory over the palace of Indra by its beauty. It had beautiful statues placed on the big pillars for ornamental pending arches. Its steep walls were beautiful with paintings. It appeared beautiful with altars and fine windows. It had transcluent floor of jewels. There the ceremony of worship was performed by fragrant flowers. There he saw Sulochana, playing upon a lute along with Gandharva-dattā. He was welcomed by Sulochana. The proper ceremony of welcome was accorded to him. Sulochana asked

Hemakundala "Whence have you come and from what place is that great man, and for what purpose have you come?" He (i e Hemakundala) narrated the purpose of coming, beginning from his meeting in good time with Dharana on Suvarna-dvipa, and ending with the giving of jewels contemplated by him" He also heard this with eyes blooming with joy Then having waited there for some days, he (i e Hemakundala) took big jewels Dharana was then led by him to Devapura He was left outside the city, and was given the jewels [45] He (i. e Hemakundala) said, "Stay here and wait for your wife" Dharana assented to it Hemakundala went away.

Dharana, again passing some time outside, entered the city There he was seen by merchant Toppa Thinking "Oh, he seems to be alone, unseen before and bearing beneficial form! So there must be some cause!" – he (Toppa) led him home speaking in pleasing terms The courtesy was shown The merchant asked, "Whence have you come?" He narrated his account beginning from his stay in and departure from Mākandi and ending with his arrival in Devapura He

deposited jewels (with Toppa). He said to the merchant "Conceal these." The merchant concealed them.

On this side, soon after Dharana fell into the sea, Suvadana consoled Laxmī. He said, " O charming one, the world is such. Here the meetings end in separation. So you should not be dejected. He has been lost not only to you but also to me." Then Laxmī, full of deceit, said with her eyes filled with the water of tears, " What dejection have I when you are alive ?" Then as few days passed, Suvadana seeing much gold placed in the ship, thought, " That poor man is indeed dead. This gold is much. His wife is young and beautiful. She is after my mind. So what is proper here ? Or, this is proper that she should be accepted (as a wife). Which man who is not a fool will abandon the wealth that has of its own accord come ? So I shall take her as my wife. " Then thinking, " Women can be won with jokes," he began jokes like an [46] accomplished lover and won her heart. He used the word ' wife. ' He took gold for himself. Some days passed. The boat came to the

shore Suvadana saw the king with many nice things He (i e the king) was satisfied The king did him favour saying, "Your ship will be free from duty" He then went to his ship

In the meantime, having known that the ship had come from the country of China, Dharana went out He saw Suvadana and Laxmī He was glad at heart, but Suvadana and Laxmī felt ill at ease The seat was given to him They asked him the account and he narrated it to them Then Suvadana thought, "Oh, the consequences of my actions! What adverse nature of my fortune! Only I did an improper act, but the object of my desire is not accomplished" Having so contemplated, he said, "O respected sir, it is nice that you are alive! So take this your property" Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmī has taken place What is then the worth of property?"

Some time passed away He said, "Come, let us enter the city" Laxmī said, "O dear one, we shall enter to-morrow, for,

to-day, my dear one should stay here." He assented. He had his bath. Laxmī and Suvadana planned, "We shall kill him by some means this very day, in the night after he has taken his food and drink. He was made intoxicated. He was made to drink wine. He was given food. The day passed away. [47] The night came. The bed was spread. He and Laxmī sat. She put a noose round the neck of him–who was under the influence of wine and was experiencing indistinct condition as if he were in a dream;–but he bent down. Suvadana and Laxmī thought that foolish Dharana was dead and they left him on the sea-shore. They went to the ship. He (i. e. Dharana) gained his consciousness by the sea-breeze. He contemplated, 'Alas, what is this? Is it a dream or a magic or the mental illusion or truth?' He recognised the sea-shore. He felt sure that it was the truth. Having got up, he thought, "Oh, the action of Laxmī! Oh, the manliness of Suvadana! Or, like a vicious horse she has started on a wrong path; like the enjoyment of Kimpāka fruit, she has yielded evil results; like the

action badly performed, she has produced demerits, like the night of the final annihilation, she is covered over with the qualities of Tamas (darkness, in the case of night) A woman is indeed of this type And also,

Fire can be grasped with ease, and even wind and a serpent by some way, but the mind of a woman cannot be grasped even by many thousands of ways (53)

Then why talk about her ? This is not fit for Suvadana Or, a woman, is like wine, increasing intoxication and passion He also acted like this, with his mind infatuated by the poison of the objects of senses"

Thinking so, he was seen at the time of the dawning of the sun, somehow, by men (who were) engaged by the merchant (i e Toppa), and whose eyes were filled with tears (54)

They said, " O merchant-son, [48] we were sent for the purpose of finding you out in the night by merchant Toppa who had a suspicion since you did not return You are found now after great difficulty So come, let us go Set at ease the

heart of the merchant, burnt by the fire of many anxieties." Then thinking, "What a difference between men!" Dharana proceeded, entered the city and saw the merchant. In a lonely place, the merchant said, "Dear one, whence have you come? Why do you appear dejected?" Then thinking, "This is shameful and unworthy to be narrated."–Dharana whose eyes were filled with tears did not speak. The merchant said, "Dear one, I have heard that a ship had arrived from China. Have you met it or not?" Then Dharana said in tones choking (with grief), "O Respected sir, I met it." On account of the excess of grief the tears began to flow. Then thinking, 'His wife must indeed be dead; otherwise how could he have such a degree of sorrow?'—merchant Toppa said, "Dear one, was it the same ship?" Dharana said, "Yes." The merchant said, "Is your wife all right?" Dharana said, "Respected sir, all right." The merchant said, "What is then for you the cause of dejection?" Dharana said, "Respected sir, it is not worthy to be narrated." The merchant said, "Then why are

you dejected?" Dharana said, "I am!" The merchant said, 'What is—'I am'?" Dharana said. "This" The merchant said, "What is—'this'?" Dharana said, "Nothing" The merchant said, "Dear one, what is the use of speaking such vague expressions? Tell the truth [49] And I am not unworthy to be told I have become your elder." Then thinking it is not proper to break the order of an elder, Dharana said, "As it is the order from your respected self, even the matter of such a nature is spoken by me" The merchant said, "O dear one, there is nothing improper in following the order of elders" Dharana said, "O respected sir, if it is so, my wife is well as to her life but not well as to her character" The merchant said, "How do you know?" Dharana said, "From her action" The merchant said, "How?" Then he narrated all the account beginning from his food and ending with the sea shore.

Having heard that, merchant Toppa became angry with Suvadana Having left Dharana, he went to the king. He requested the king against Suvadana, as the facts stood Suvadana was called by the king

and was asked, "O merchant-son, your wealth is heard to be enormous. So tell clearly how you earned it." Then Suvadana, who had no suspicion said "Sir, it is hereditary." The king said, "How did you come by your wife?" He said, "She was given to me by elders." Then merchant Toppa was excited. He said, "Wholly false, sir!" Suvadana said, "Then what is true in this case?" The merchant said, "The property and the wife belong to Dharana. This is the truth." Then Suvadana, whose heart was agitated, said, "O extraordinary astrologer, what is the test in this case? This is the royal court." Merchant Toppa said, "The royal court is common to all; and as to the test, he (Dharana himself) lives." Suvadana said, "O great king, I have not [50] heard even the name of Dharana. May the lord examine the matter." The king said, "O merchant, bring Dharana, and you (Suvadana), bring the woman." Both of them sent their own men with royal officers. They brought Dharana, whose mind was made prone by the pressure of the merchant, though he did not desire it himself; and others brought

Laxmī, whose heart trembled with fear. The king saw them and said " O charming lady, have you anywhere seen this merchant-son ?" She said, " Sir, I have not seen him " Then he askēd Dharana, " O merchant-son, is this your wife ?" Dharana said, " Sir, what is the use of asking this ? Your lordship has heard what she has spoken " The king said, " O merchant-son, it is therefore that I ask !" Dharana said, " Sir, if such is the insistence of your lordship, she was my wife then and not now." The king said, " Was this merchant-son seen by you ?" Dharana said, " He himself knows it " The king said to Suvadana, " O merchant-son, have you anywhere seen him ?" Suvadana said, " I have, sir, not seen him." The king said, " Let it be, what is the use of this ? Tell, you, what is the amount of property in this case ?" Suvadana said, " Sir, the ten thousand blocks of gold bricks are in question here,- moreover there is some insignificant goods " The other (i e Dharana) also was asked Dharana said, " It is just so " The king asked, " Eh, what is the amount of your blocks ?" Dharana said, " Sir, I do

now know." The king said, "How do you not know the amount of your own goods?" [51] Dharana said, "I prepared them in such a way that I do not know the amount." Then the king said to Suvadana, "O good man, may you tell." He said, "O lord, I even do not know (their process) beyond doubt." The king said, "Oh, if the matter so stands, what should I do?" Dharana said, "Lord, it does not matter very much; why speak more? I do not contest against him. Let him then take my wife and property." Suvadana said "O great men, even this is very much of you that you do not bring an accusation against me." Dharana said, "I am (only) shown as your accuser!" Suvadana said, "If you are not my accuser, why do you then proceed with the action?" Merchant Toppa said, "O shameless sinner, having even acted thus, do you also speak in this manner?" Merchant Toppa again said with extreme anger, "O great king, what is the use of speaking more? If this is not the property of Dharana and that woman not his wife, I put then my life along with all my belongings for forfeiture. Let your lordship order all

ordeals" Dharana thought, 'He is drawn indeed by the bond of love towards me So even at present it is not proper to show indifference' He then said, "Sir, if this is the insistence of the sire, then enough of ordeals There is indeed another remedy" The king said, "Say, what sort of remedy?" Dharana said, "Lord, those my blocks are marked by my name" The king [52] said, "What is your name?" Dharana said, "Sir, Dharana" He asked even the other The other said, "Sir, Suvadana" The king said, "If so, then the matter is clear, only bring some blocks here" Then the commission was sent, the blocks were brought, the king saw them from outside, but did not see the name of Dharana He said "Eh, here there is no name of Dharana!" Suvadana said, "Your lordship is then the authority Moreover, sir, he even still holds his life having spoken a great lie in the presence of the lord! Your lordship has known what he proved." The king said, "O Dharana, what is this?" Dharana said, "Sir, it is not otherwise (than what I said), having got them broken in the middle, may your lordship observe."

Having then heard this, Suvadana felt agitated and merchant Toppa became glad. The goldsmiths were called; the blocks were broken and the name of Dharana was found. The king became angry with Suvadana and Laxmī. He said, " Eh! kill this great rogue bearing the disguise of a merchant; banish this not–Laxmī who has spoiled both her life and character, from my kingdom; hand over all this wealth to merchant Dharana. Moreover, say, great man, what else should I do for you?" Dharana said, " Lord, enough of this wealth to me. May your lordship do me the favour by offering protection (non–fear) to Suvadana." Having then thought, "Oh, what greatness he has!" the king said, "O merchant–son, [53] this is not proper; still your words can not be transgressed; so you know that best." Dharana said, " This is the favour of the lord; so I am favoured by your lordship." The king said, "O merchant–son, accept your property." Dharana said, " As your lordship orders." Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore.

The gold was counted by the committee and was handed over to Dharana Then Dharana said, " O Suvadana, give up dejection, have your manhood, who does not commit error by the pressure of fate ? Moreover, I have promised you a lac of gold, but by you on account of the generosity of heart thought much of my own self and not of a lac of gold You said, ' What is the use of a lac of gold ? You alone are very much to me ' This word of respect is priceless So accept now that which you think proper. " And being thus spoken, Suvadana felt ashamed He did not speak. Then having taken eight lacs of gold, Dharana, after paying his respects to the king and putting all goods in order, went to the house of merchant Toppa He stayed for some time with the merchant When the time for meals arrived, they took their bath and their meals After meals, Dharana, having fallen on his feet, said to merchant Toppa, " I beg of my sire something, if the sire does not turn down my request " Then merchant Toppa, with his eyes dilating under the influence of joy,—having thought, " Oh, I am

satisfied ! Oh, I am fortunate ! Oh, how good my life has been ! Oh, my birth is well-fulfilled ! [54] For, even such a great man, who is veritably a desire-yielding tree of all beings, and who is the desire-yielding jewel of three worlds, requests me !'—said "O dear one, even if you beg of me my own wife along with my sons and servants for the purpose of making them your slaves, still I, being attracted by your action behoving a great man, will not break your request." Dharana said, "Sire, if it is so, then give me three promises." Having smiled a little, merchant Toppa said, 'Dear one, who will be able to control a person who breaks one promise, in breaking three promises.' He then gave him three promises. Having said, Sire, 'I am favoured,' he asked the treasurer of merchant Toppa to hand over those thousand priceless jewels deposited into his custody,—the jewels which were given by Vidyādhara Hemakundala. Then he (i. e. the treasurer) having taken them handed them over saying, 'Whatever the respected one orders.' Then having taken half of them

and after making the worship of the feet of merchant Toppa, he again fell on his feet, speaking, "Sire, this is the request!" Then having thought for a long time, "Oh, how I am deceived by him! If I do not accept, he will take ill He has checked me from my future (denial)'—merchant Toppa welcomed Dharana saying, "My dear one, your request is granted"

Then he, being much honoured by the merchant, came to his own city with a great caravan The report spread among people that Dharana had come. The king went out to meet him Having been led with great pomp, he entered [55] the royal mansion There he, after his bath and decoration, was given respect by the offering of courtesy Then he went to his own mansion His parents were satisfied They gave many alms They then invited the king and with him (i e the king) he was even given more respect The Brahmanas, knowing four Vedas and others were honoured with deserving respect by him And they also in turn paid their respects to him. Then his parents asked, "Dear one, where is your wife?" Dharana

said, "Enough of her talk." They thought, "Alas, has she done what fittingly a woman would do! So enough of injuring his vitals by these words. We shall know it from another source." In the meantime the king, whose heart flushed with his (Dharana's) manliness and whose eyes bloomed with wonder, went to Dharana for the purpose of promulgating his order along with the beating of a drum. Dharana offered him fitting courtesy. He was asked the reason of coming; and the king gave his own opinion. Then, having fallen on his feet, Dharana said, "Lord, enough of drums; but as your lordship should be obeyed, I beg the request." The king said, "May the respected one speak out." He said, "May your lordship set all the imprisoned living beings free in your kingdom and offer non-injury (non-fear) to all living beings. Then he said "What large-heartedness he has! O the action of the merchant-son deserving a great man!" Having spoken like this, he ordered the attendents, "Eh, by means of the gong of the prison, let the release of all the prisoners in my kingdom be made. Let the non-fear (i. e. protec-

tion from the attacks of others) be given to all living beings' Then, having spoken, " Whatever your lordship orders " – they fulfilled the order of the king. His parents also were satisfied with this act deserving a good person [56] They, with their eyes wide open with joy, did the fitting honour to the king. Then passing some time with Dharana the king went out

Even Dharana, in company of his friends who met after a long time, went to the garden named Malayasundara He found in the bower of a betel-creeper, the son of a good family Revilaka by name who had come there for sport and who was appeasing his angry beloved He (Dharana)was reminded of Laxmī He contemplated, " Oh, how the hearts of passionate people do not see the highest object !" He acquired the averseness to the world He went to the As'oka grove which was situated in one part of the garden

And he saw there a teacher named Arahadatta on a clean seat, surrounded by his pupils His passions had died away (55)

His mind was quite pure He possessed

knowledge. His body was emaciated with various penances. He had conquered the god of love and also his mind was fixed on the absolution which is beyond physical pleasures; (56.)

Having seen him, the thought came to Dharana,-" He alone who has given up the residence in the household successfully lives in this world. (57)

Wife, wealth, relatives, mother and father are like illusive magic-show. Still a man practises sin. (58)

The sense of gratitude toward the wife and others also result in infatuation; because there is no other gratitude for mortal men except religion. (59)

And religion too can not be acquired by those whose inflow of actions is not turned back. The turning back of the inflow of actions is not possible for those who live the life in a household. (60)

[57] Surely there is the sinful activity. With the sinful activity injury to life increases. A religion performed with injury to

life is not laid down by the givers of scriptures. (61)

Even at the end, all should in the world of living beings abandon (i. e the householder's life) as a rule, enough then of that sin " (62)

Thinking thus, he in whom the thought-activity in relation to right conduct was produced approached along with his friends the feet of the teacher which were sinless and bent upon absolution (63)

He along with his friends bowed down to that divine teacher and the recluses And they gave the benediction to attain religion to all of them with due ceremony. (64)

They sat on the clean surface of the garden in front of the recluses And the teacher asked them in sweet tone, " Whence have you come ? " (65)

When he asked like this, Dharana said " O divine sir, we are from this place, Moreover, I have a mind to give up the life of a householder So may the divine lord order what I should do " Then thinking, " What a form he has ! What man-

ners he has!" Arahadatta, in order to test his intention said, "O dear one, the constraint which is the receptacle of all happiness, should be practised by one who has abandoned the householder's life with a desireless mind, having chastised the senses which are engrossed in their respective objects of pleasures and having extinguished the fire of sinful taints. And it is extremely painful to the soul who is influenced by the endless impressions of the objects of pleasures. Even after giving up the world, some do not become successful to observe it on account of the taint of actions done before; they get perplexed; they take to false resorts. These people have given up constraint. O long–lived one, they are neither the householders nor the friars and they destroy their manhood, making it useless for both the worlds. [58] When it is so fixed, it is not proper to renounce the housholder's life without assessing oneself and without thinking what is worthy to be abandoned and accepted."

Dharana said, "It is just such as you order. But,

My notion is that the householder's life is worthy to be abandoned; and the ascetic

life is worthy to be accepted. The comparison and discrimination is for those beings who are under the sway of miseries. (66)

The teacher thought " What meritoriousness he has ! He has understood the world as it stands To him has come the knowledge of the religion of Jinas So I shall praise it (i e religion of Jinas) and (show) the difficulty of its achievement, so that his friends also may come to enlightenment " He said, " O dear one, hail to you ! For you have known what is worthy to be known You have obtained the knowledge of the religion of Jinas which is difficult to be obtained by all people So make this (knowledge) successful by following it properly, so that, the object desired by you, may be accomplished ! Indeed the people who have not practised the path of the highest good which is without the sinful transgressions, are not of such a sort, but they are addicted to the objects of pleasures and can not see the highest goal And hear my life which contains such an incident " Dharana said, " May the divine lord narrate " Arahadatta said, " Hear,

In this very country there is a city named Achalapura. There was a King named Jitas'atru and he had two sons named Aparājita and Samaraketu. Aparājita was the heir-apparent, while the other was a prince. For the maintenance of his status as a prince, the city of Ujjainī was given to him (i. e. Samaraketu) Thus some time passed away. On some other time, the king of the border named Samarakesari attacked the city. [59] Then Aparājita went in order to punish him. Aparājita punished him. While coming, he came upon the teacher named Rāha, the rise of merits incarnate, the desire-yielding jewel of all desires, in a place called Dharmārāma. Having seen him, the averseness to world was born in him. He asked him the religion as it was. He told it to him according as it was preached by great teachers. He gained knowledge. His action that deludes the right conduct was destroyed and quietened. Then he, realising this world of living beings like the illusive magic-show, took to renunciation. He attempted towards constraint and penance.

Some other time, he, always wandering

at the feet of the master in proper constraint, came to a place called Tagara. In the meantime, the recluses of revered Rahu Ks'amās'ramana, the pupil of teacher Rāha came there from Ujjainī They were properly received They were questioned as to whether the monastic life in Ujjainī was free from molestation They said, "The monastic life is nice there. Only the prince and the son of the chaplain are bad They molest the recluses according to their powers The molestation is with regard to them"

Having then heard this,, Aparājita thought, "Oh, what carelessness Samaraketu has! He can not control even his servant So taking permission from the teacher, I shall go to Ujjainī I shall make those boys quiet, so that they may not gather the roots of ignorance By the development of worldy life, the hatred for the recluses is produced. I possess the power to make them quiet" Then he took the permission of the teacher, the teacher sent him and he came to Ujjainī He entered the fold of revered Rāhu Ks'amās'ramana He was offered courtesy as was proper [60] The time for

begging the alms came. He started. The recluses said "You are a guest; so wait here." He said, "I can not wait. I am dependent upon myself for food etc.; only show me the houses which are prohibited for alms." A boy-pupil prohibited him saying, "This is the house of an adversary; do not enter it." – and the boy-pupil returned. He first entered the house of the princes. In a loud voice, he cried out the religious benediction. The attendents of the harem were afraid on seeing him. Then having thought, 'Alas! the sage will be maltreated!' – they signed him to go away quickly. Having then disregarded them and feigning deafness, he cried the religious benedition with loud voice. In the meantime, on hearing the sound of the religious benediction, the princes, with their lotus-like faces gladdened, came from the terrace of the mansion. The door was closed. They bowed to the recluse very fervently. He gave them the religious benediction. They said, "O recluse, dance," He said, "How am I to dance without song and music?" The princes said, "We shall do song and music."

The recluse said, "Well!" They did the song and music without proper beats. Though in the heart not angry, the recluse became (externally) angry He said, "O sons of a cowherd, why do you ask me to dance with this knowledge?" On hearing this, the princes got wild and rushed against the recluse with the purpose of striking him

Thinking, 'There is no other remedy', he dislocated one in all his joints, having taken them lightly, as he was clever in the tricks of fight and his mind was full of mercy [61] Then ran the other, he too got the same deal Then, having opened the door, the recluse went away He sat in one place being engrossed in the reading of scriptures The others (i e the boys) also remained unconscious at the very place The servants saw them, and called them after having sprinkled them with water. When they did not speak, it was then announced to the chaplain and the king just according to the account of what happened (lit this) 'A certain recluse did the boys thus' Then having seen them, the king went to the teacher. He bowed to the tea-

cher and said, "O divine sir, excuse me this fault of the boys." The teacher said, "I don't know what it is." Then the king narrated the account. Then the teacher said, "On account of the power of love for the fulfilment of the order of one who has given up attachment, and on account of strong non-attachment to the body of this world and fear (for the loss) of the next world, the recluses forgive all living beings and they (do not injure them) even at the fear of life. Still however if some one might have done it with some cause, I shall get it then asked to the recluses." Then the recluses were asked by the teacher. They said, 'Divine sir, we do not know.' The teacher said, "O great king, the recluses have not done this." The king said, "O divine sir, a recluse has done it. There is no doubt about it." The teacher said, "O great king, if it is so, then it must be like this. There is a recluse who has come as a guest. He might have done this." The king said, 'O divine sir, where is that recluse?" The teacher said, "Show him to the king."

A hermit showed him in meditation not

very far in the vicinity of a S'ala tree [62] The king recognised him He, being ashamed of the faults of the boys, bowed to him The recluse gave the religious benediction Then he said, "O great S'rāvaka, is it proper that in your kingdom, there is the insult of recluses, and the state of having no master for the princes ?" Then the king, with his eyes filled with tears, said, "O divine sir, I am very much ashamed of this careless act This is my fault Still may the divine one do the favour, and set up (the joints of the limbs of) the princes" The recluse said, "I shall join them (i e limbs) along with the quality of right conduct also, not otherwise" The king said, "O divine sir, I agree to it, only the princes should be asked" The recluse said, "Ask soon" The king said "O divine sir, they are unable to speak" The recluse said, "Come, we shall go there I shall make them speak" They came to the princes. They saw the princes like great austere sages, with all their activities abandoned The recluse took under his control only their mouths He asked them, "O boys, this is the foreboding of

the blossoming of the flower of the tree of actions produced out of carelessness and maltreatment of the sage; and its fruit will be the great pain in the hell. If you then feel repentance, then take to hermit-life which is the axe for tree of actions. I shall make you free from this calamity and become the helper of you who are prepared for the acquirement of the other world." The boys said, "O divine sir, this is the favour. We are ashamed of this act of carelessness; we feel great repentance; [63] if the elders permit us, we shall take to hermit-life. Then the elders permitted them. The recluse joined them by putting together the joints of the limbs and also by putting in them that great merit (of right conduct) Then they took to hermit-life. The merit of a recluse ripened in them. And some time passed of them, doing just as they were asked. And on account of the rise of actions in the son of the chaplain who was one of them, the malice to the teacher was produced in him with the idea, 'I am made a hermit with force by the sage.' He neither censured the teacher nor confessed be-

fore him Then having died, on the expiry of his due age, he was born in Is'āna-heaven and enjoyed there celestial pleasures Some time passed of him who remained submerged there in the ocean of pleasures

Some other time, when he was surrounded by charming celestial damsels, the garland of fragrant flowers withered, the desire-yielding tree shook, the bashfulness and the beauty disappeared, the celestial clothes faded, a sense of degeneration was born, the sleep came on him, the passionate desires were destroyed, the sight flickered, the trembling was produced, and the sense of disgust increased Then he thought, "Alas, what is this!" He recognised the signs of his fall, he felt dejected in the heart, the attendents also felt sorry, the celestial women began to weep Then, "What is the use of these acts of infatuation? I shall then ask Tirthankara Padmanātha, "Where am I to be born? Shall I be awakened to knowledge easily or not?"—with this idea, he came to the country of Pūrva-videha [64] The lord of three worlds was bowed to by him and he asked (the questions) The divine

lord said, "Your birth will be in the city of Kausa'ambī in the southern half of Bharata in the Jambu-dvipa. You will be awakened to knowledge with great difficulty. You have taken up the seed of ignorance in this way by the malice to your teacher." The account of his previous birth was fully narrated to him. He then contemplated, "Alas, the result of even this much malice towards the teacher is so terrible!" The revered lord said, "O beloved of gods, it is less in this case. Here indeed, a grateful man should think well of the benefactor of this world; what then to talk of the benefactor of the other world? The teachers are the benefactors of the other world; because they destroy the disease of false knowledge; they drive away the darkness of ignorance; they put one in the process which help to aquire the highest place; drive one onward through obstacles; and deposit in one the jewels in the form of merits. Thus, O beloved of gods, they free one from the existence in this world which is full of birth, old age, death, disease and grief; and take one to absolution and highest happiness. Then ma-

lice towards people like these destroys the right belief as it is the malice towards merits, it produces ignorance it removes good acts. Then those souls, O beloved of gods, get bound so much to action even within a moment, which fully ripens in such dire consequences that they obtain ignorance and false knowledge lasting for a number of births

The persons, with right knowledge and right belief, who have completely given up carelessness, and who have no desires for this world or the next, cross as a rule, the ocean of births (67)

And not the remaining" The god thought, "It is like that, and not [65] otherwise. So, I do not know, what will this acquisition of ignorance result in, for me?" The divine lord said, "It has a small root-cause, so it will end in the next birth" The god said, "O divine sir, through whom?" The divine lord said, "Though your brother bearing another name Mūka" The god said, "Divine sir what is his first name and for what purpose is this second one?" The lord said, "Hear,

His first name is As'okadatta ; but (this second name) Muka is by this reason. In this very Kaus'ambi, in the times gone by, there was a merchant named Tāpasa. Though he performed acts of giving alms etc., he was very careless; though he had great wealth, he kept himself engaged in his profession always. Then having died under the taint of the meditation of painful things, he was born a pig in his own house. He remembered his previous life on seeing the place enjoyed by him before. On some other time, when there was a day for festival, the food was almost ready and the time of serving food arrived, the woman -cook whose meat was carried away by a cat, killed the pig secretly and cut it for the purpose of meat, due to the fear of the lord of the house getting late.

Thus, being under the influence of anger he was born in that very house as a serpent after his death. Even having seen the woman-cook there, he, being overpowered with the confusion caused by fear, remembered his birth on account of the peculiar nature of the consequences (of his action). On account of the strange nature of the consequences

of his actions, he was not caught by tainted impressions and he trembled. In the meantime the woman-cook found him Then she [66] raised a cry, " A serpant ! A serpant ! " Having heard this, the servants came taking in their hands the wooden hammers They killed him

Thus having died with compulsory suffering without any desire to stop the fructification of actions, he was born as a son to Bandhumati, the wife of his own son, named Nāgadatta He was born at a proper time His name was settled As'okadatta After the year passed, he, having seen the woman-cook and the father and the mother, had the remembrance of his life on account of the incomprehensible power of actions He thought, " The daughter-in law is the mother , and the son himself is the father Hence, fie upon this worldly life ! How will I call the daughter-in-law *mother* and the son, *father?* " He took the vow of dumbness The rumour spread-' Oh, he is dumb ! ' Thus twelve years passed away There came a sage named Meghanāda who possessed the special powers of four kinds of knowledge He knew his

heart's desire. He sent to the house of Nāgadeva a recluse, by name Sumangala, who was clever in the way of speaking, and asked him — " Speak there to As'okadatta who sits on the terrace of the house, ' Oh, boy, I am sent by my teacher. He says,

O recluse, what is the use of this vow of dumbness? Having known the religion, take to it. Having died, you have become a pig, a serpent and a son's son." (68).

[67] Then that recluse went saying, 'Whatever the master orders.' He conveyed the message of his preceptor. The other said with a bow, " Where is the preceptor?" The recluse said, " Boy, in the sanctuary called S'akrāvatāra!" He said, "Come; let us go." The servants of the the dumb were wonder-struck. They thought, " What power this divine one has! So let him go; perhaps there may turn out something better!" He went in the vicinity of teacher Meghanāda. He bowed to the teacher. The teacher gave him the religious benediction. As'okadatta asked, "O divine sir, how do you know my account?" He said, " By the power of knowledge."

As'okadatta was astonished, "What a miraculous power of knowledge you have !" Then the divine lord, knowing, 'He will get knowledge' expounded to him the religion He became enlightened On account of the im pression of the previous birth, his name Mūka was not understood by him For this reason then he has his second name."

When it was said like this by Padmanābha, he (i e god) felt rejoiced He asked the divine lord "Now, where and in what way I shall come to knowledge?" The divine lord said, "On the mountain Vaitādhya, knowledge will come to you by the sight of the pair of your ear-rings" Then, having bowed to the divine lord, he went to the city of Kaus'āmbī. He saw Mūka He told him the account as was told by the divine one Having held his hand with great regard, he said, 'I should as a matter of course be enlightened by you' He said, 'I shall try according to my powers' Then he (i e the god) led him to the mountain Vaitādhya ; and showed him the peak Siddhāyatana He said, [68] "Oh, two things are most dear to me in this birth—this peak Siddhāyatana

and this pair of earrings of the name Ratnāvatansaka. So let this remain here. You should do what I told you before." He deposited the pair of earrings in a part of the cave made by the heap of rocks and gave him (i. e. to As'okadatta alias Mūka) the desire-yielding jewel. He said, "This jewel will fulfil, in one day one purpose belonging to this world, by becoming a helper as soon as it is thought over. Then with the power of this jewel you should go to Vaitadhya."

He agreed to this. Both of them came to Kaus'ambī. The god went away in his own Vimāna. The god then died and was born in the womb of Bandhumati. She had a pregnancy-desire in the autumn for mangoes. And when that was not satisfied, she had a sort of disgust; her lotus-like face became pale; the foetus got afflicted; she became lean. In the meanwhile, the rumour spread, 'Oh, she, with her pregnancy-desire not fulfilled will not live!'

Then, infatuated with the affection towards his mother, As'okadatta thought, "The words of Tirthankara never mean otherwise; and

otherwise the going even to the Vaitādhya will not come about" He then contemplated over the mangoes in the presence of the desire-yielding jewel The mangoes were produced Her pregnancy-desire was satisfied She gave birth A son was born to her His name was fixed Arahadatta

He reached boyhood Then that As'okadatta led him to recluses, made him bow to them on his feet Afterwards the boy used to weep Thus some time passed by He grew to be youthful He (i e. As'okadatta) revealed to him the [69] religion, but it did not ripen in him He said again but again it did not ripen Thus some time passed by Again As'okadatta told him the incident of the past life, it did not take effect in Arahadatta As'okadatta said to him, ' Why do you weep ?" Then he (i e As'okadatta) by this very incident thinking ' what power the consequence of actions has ! ' adopted the life of a recluse Arahadatta married four daughters of a merchant and some time passed of him enjoying nice pleasures

Then As'okadatta observing the life of

a recluse without any sinful transgression, went to the abode of gods after the expiry of the due period of his life. He (i. e. Arahadatta) heard that recluse As'okadatta was dead. He performed his funeral rites. He (i. e. As'okadatta) was born in the heavenly world Brahmaloka. He was given special divine insight. He knew the incident of Arahadatta by special knowledge called Avadhi. He knew, " He will not be awakened to knowledge in this way. " He began the (application of the) remedy (to enlighten him.) All of a sudden, he produced a disease in him (i. e. Arahadatta). The disease of dropsy took place; his hands emaciated; his pair of feet was swollen; his eyes lost lustre; his tongue stuck up; his sleep disappeared; uneasiness was produced; and he had great pain. The physicians were called. He offered [70] then all his wealth. He said, 'Remove this pain.' They used medicines; but he felt no change. He was given up by the physicians. Then, he, being swayed by the excess of pain, said, ' I am not able to bear this body which is overpowered by a number of excruciating afflictions, even

for a day So give me faggots, I shall enter fire " Having heard this, his relatives became dejected, his wives swooned and the attendents wept

In the meantime that god taking the form of a S'abara physician with the bag of his instruments and medicinal materials came to Kans'ambi He cried out before the house of Arahadatta, " I am a S'abara physician, I can remove headache, make the deaf hear, remove the blindness, take away the skin-itches, uproot the disease of piles, make quiet the excruciating pain, and also cure the dropsy " Hearing this, they called him with great respect The attendents of Arahadatta said to him, " Good sir, take away virulent dropsy of this (patient), whatever you ask will be given to you "

He said, " I am a physician devoted to religion, I am not greedy of wealth So enough of money for me But this disease is very difficult to be brought under control It will not go away easily In this case, the root-cause must be removed, and the opposite of that root-cause must be adopted The

root-cause is of two sorts; one belonging to this world and the other to the next Of these, one belonging to this world, is the disturbance of the elements Vata etc. which is the result of taking unwholesome things; the root-cause belonging to the next world is sinful actions. And among these, as even the temporal can not be without its relation to that of the next world, the root-cause belonging to the next world should be first removed. In the root-cause belonging to the next world the chief one is the false knowledge. When it is removed, one in whom the right belief is produced, [71] should follow right knowledge and right conduct. He should make the study of the words of Jinas, which purifies the dirt of mind, in the first and the last quarter of the day. He should hear in the second quarter their exposition which shows what is beneficial and what is not. He should not kill life even by the activities of mind, speech and body. He should not tell a lie. He should not accept what is not given. He should not practise the want of celibacy. He should not take to attachments like infatuation etc. He should

not eat in the night He should observe forgiveness. He should realize soft-heartedness He should give up deceit He should destroy the greed of a dwelling He should move unfettered by attachment to place He should dwell in mountains, forests and gardens He should be free from desires Thus, O beloved of gods, the dropsy of this worldly existence itself will disappear, what then of this which merely comes from the attachment to this world ! "

Then the attendents thought, " This is better than death " They said to him, "Oh Arahadatta, enough of death, do this" Then, thinking, ' This is even better then death, still what other way is there ? ' He said, " Whatever you like ! "

The S'abara physician said, " If it is so, then see my powers as a physician Thus I prescribe to you But you should remain firm You should not come under the sway of infatuation Do not lend your ears to unbeneficial friends. You should not make companions without character You should not think much of the things of this

world; I should not be abandoned; you should not break my order." He agreed to this. Then the physician drew the magic circle with incantations. The townsmen met. Arahadatta was placed in the circle. Having repeated the incantations, in the presence of all people, [72] he used the medicinal herbs. He tied him motionless with the white cloth. He brought to his mind (repeated) the lore of the places of goddesses. He (i.e. Arahadatta) began to raise a bustle. He (i.e. S'abara) made him give out terrible cries; made him wallow on the surface of the earth; made him dash his limbs and sub-limbs; drove away strange illusions; and destroyed that disease, incarnate, put in by miraculous powers, the sum-total of the consequences of actions as it were. Surrounded by one hundred and eight diseases resembling his own form, (possessing) the body with bad odours, speaking that which cannot be heard, terrible even to the ears; what then to talk when actually seen ?] and extremely terrible in form on account of ill-smelling dirt of moss and mud. And the people saw it (i.e. the form of the disease). Then the people

were struck with wonder They raised a cry, 'Oh what greatness the S'abara physician has!' He drove away in our presence the disease incarnate by the unforeseen method of a physician! What a wonder!' Arahadatta became free from disease On account of the absence of disease, he got sleep. Within a short time, he was awakened by the S'abara physician He said, "O good man, the disease of a greatly sinful action has left within our sight. So you should act in such a way as you are not caught by it again Arahadatta saw it He was filled with wonder He felt afraid

The S'abara physician said, "Good sir, you are made free from the affliction of the disease of sinful actions You are brought to the condition where there is entire health and happiness So henceforth, your good self should act in such a manner as there may be the absence of dirty sinful actions When that is gone, you will attain the happinesss of health, free from birth, old age and death [73], completely free from obstacles, unattained before throughout the wordly existence I am also caught by your disease

of sinful actions; some measure of this disease is removed by me from you. To remove the remaining, I, being unfit to apply the highest remedy, have only applied this (ordinary)remedy. Then you even should resort to that highest remedy or resort to the life that I lead." The people said, "What then is that highest remedy? "The S'abara physician said, "The adoption of renunciation in the Order of Jinas! And when the renunciation in the order is adopted and followed with proper method, the disease never takes place. with The remaining disease will at once depart. My birth is of this type (i.e. low) on account of which I can not take to that great renunciation which is the thunderbolt of the mountains of all miseries. While, O good man, you possessing high birth and merits are worthy of this great renunciation. Otherwise take this; and wander with me taking this bag." The people said, 'Oh, this is nice! Your brother also took renunciation; so you too may act like him."

Then Arahadatta, though his mind was not willing, took to it. Some recluse of that order came there. Then he took to renunci-

ation through him, outwardly though not with real spirit The S'abara physician went away.

Some days passed away He got disgust of this life, on account of the rise of ignorance Then having abandoned the manly effort, not minding his own family, not considering the calumny, not minding the future, he abandoned even the outward emblems of an ascetic He came back to his own house He engaged himself in resorting to opposite things. Some days passed away [74] The god knew this He again produced the previous disease He was dejected The people censured him On account of the temporal love, the S'abara physician was searched for by relatives He was found by luck They said, "O good man, that disease which you treated, has relapsed So do him the favour and cure it." The S'abara physician said, "Did he any unwholesome thing?" The relatives said, "O good man, we are ashamed of his action, still do us the favour" The S'abara physician said, "If he thus again takes renunciation!" Then though unwilling at heart, he took renuncia-

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, " Why do you thus not look to even your own self? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, " Your patient (lit. son) has improperly acted. He is caught by even more virulent disease; so what is the remedy ?" The S'abara physician said, " There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arahadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

this The S'abara physician was brought. He said, "O good man, this is the last treatment, so you should henceforth act well You should do whatever I do, and you should not leave me" Arahadatta agreed to this He was diagnosed The people said, "O merchant-son, you should not now do an action worthy of a bad man." The bag was given to him Both of them started out of the city and went to another village

The god then created an illusion They saw the sky darkened with smoke They heard the sound of the cracking of bamboos mixed with the sound 'Alas, Alas!' They observed the flames, terrorising the sight They found as if the village were on fire Then having taken a bundle of grass, the god started to extinguish it He (i e Arahadatta) said, "Oh, how can what is burning, be extinguished with a bundle of grass?" The god said, "Do you *know* this much?" He said, "How am I not to know this?" The god said, "If you know, why do you with the faggots in the form of body, then enter again the householder's life which has faggots in the form of many bodies, which is burning with anger

etc. and which is fanned with the wind of ignorance ?" He stood silent and was not enlightened.

They went a certain distance. The god proceeded by the forest-path which was full of sharp thorns. The other said, "Why do you, giving up the proper path, enter the forest ?" The god said, "Do you *know* this much ?" He said, "How can I not know ?" The god said, "If you know, then how [76] do you, giving up the path of absolution, enter the forest of worldly existence, full of wild beasts in the form of a number of difficulties ?" He stood silent and was not enlightened.

They went some way further. They halted at a village-temple. There also, a Vyānavyantara god, being worshipped by people fell upside down. He said, "Oh, the misfortune of this Vyānvyantara god that he though worshipped and placed up, falls upside down !' The god said, "Do you *know* this ?" He said, "What is to be known in this ?" The god said, "If it is so, why do you, though raised up to the place worthy

of worship by means of the renunciation of the householder's life terrible in result, having fully known the condition of a god and also the condition of absolution, fall upside down with the result of attaining the state in hell and low life?" He stood silent and was not enlightened

They went some way And they saw a pig who, having abandoned a fine preparation of rice, was eating some filthy thing of extremely bad smell He said, "What a want of discrimination is on the part of this pig which eats filth abandoning the rice preparation!" The god said, "Do you *know* this much?" He said, "What is there to be known?" The god said, "If it is so, then why do you think highly of filthy objects of senses having given up the renunciation which gives extreme happiness?" He stood silent and was not enlightened.

They went some little distance The god produced an illusion They saw [77] a bull. He abandoned Junjumaya grass which was not very far, being only beyond one field, and stuck his desire on few straws

of Dūrvā grass which grew on one brink of a dry well. On account of his obstinate thought-activity towards his own evil, for the purpose of that (Dūrvā grass) he fell into the well-without tasting those few Dūrva straws-in one part of the uneven inner frame of the well. His limbs and sub-limbs were, on that account broken. Having seen him, Arahadatta said, "Oh, what silliness there is on the part of the bull, who having abandoned Junjumaya grass and wishing for few straws of Dūrvā grass on the brink of well, has fallen there!" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how, having abandoned great celestial happiness, resembling the Junjumaya grass, which is only a field's distance, do you throw yourself in the worse condition resembling a dry well, by fixing your desire on human joys which are as worthless as few straws of grass?"

When he heard this, the collection of his actions dropped away. He thought, "Oh, he is superhuman! Otherwise, how does he speak like this? And this is nice; rather he

should thus be called a brother So I shall then ask him what high object is behind this " He asked, " Oh, who are you, so dear to me like As'okadatta ? " The god said, " I am the very As'okadatta in another form " The other said, " What is the proof ? " The god said, "For the purpose of your and my enlightenment the pair of earrings was deposited on the Vaitādhya mountain I shall show it to you What other proof then this is needed ? " He agreed Then [78] assuming the celestial form he led Arahadatta to the Vaitādhya mountain and showed him the pair of earrings Ratnāvatansaka on the peak Siddhayatana Having seen it, on account of the strangeness of the consequnce of actions, he remembered his past life He was awakened to knowledge He took to renunciation in real spirit The god pardoned him and went away

Of them, I O Dharana, am the son of the chaplain Now such an idea does not come to the violators of right belief, knowledge and conduct, who have not studied the fundaments of the highest good, and it is not that it does not bring about the religious per-

formance (i. e. the renunciation) to those who are not the violators and who have conqered the great enemy in the form infatuation; nor is there anything nicer than this. So make your human life successful by this (i. e. renunciation.)" Dharana said, "Whatever the revered lord orders; but I shall narrate this incident to my parents. They even may come to knowledge." The revered one said, "It is proper." Then, in company of his friends who were enlightened also, he entered the city. He narrated this incident to his parents. They also became enlightened. They approved of the renunciation of a householder's life. He did the fitting ceremony. With proper rites, he took to a hermit's life along with his parents and friends, on being initiated by his teacher, Arhadatta.

Some time passed by. He studied religious scriptures; and practised a number of ceremonial vows. He acquired the fitness for the observance of moving alone in solitude. A desire for the same was produced in him, and on asking the teacher, he thinking it was proper, permitted him. His ideals

were fulfilled [79] He took to the vow of solitary wandering He, moving about, with a stay of one night in a village and five nights in a city, arrived at Tamralipti He sat in a posture of observance

Here that Laxmi, banished from Devapura was searched for by Suvadana She was found in a place called Nandivardhana She joined him Then, taking her he went to his own country

Some time passed by He (i e Suvadana) also came to Tamralipti He stayed outside That sage (i. e Dharana) was somehow seen by Laxmi, who went to the garden She recognised him Then the fire of her anger increased on account of the extent of the consequence of actions She was as it were struck by thunderbolt She thought, " What a sinful consequence of my actions has been, that again too he is seen ! So this is only fitting to the occasion I shall put by his side, a necklace with a broken string Then I shall raise a cry ' Oh, stolen, stolen !' Then on account of the garden and by the sight of the necklace, he being confirmed a thief,

will be killed by Chandas'asana. Yesterday, the thieves, in the disguise of mendicants were arrested with stolen objects and were killed. So it has become well-known that those having the signs of a hermit also commit thefts." Having so thought, she did as she had planned. The guards ran and that sage was arrested. They called him but he did not speak. They searched for the necklace; they found it not very far. The citizens cried out, "The string is broken !" The king was informed. The king was astonished, "Oh, this is a strange thief !" He said, 'After examination, kill him !' [80] The policemen asked him. But as he did not speak, they who got angry with the idea that he was making a pretence, led him to the execution-ground. The gallows were fixed (in the ground). The sage was taken upon it. The Chandāla cried out, " O citizens, this one is to be killed, for he, under the disguise of a hermit has stolen another's wealth. Therefore, if any one will commit the theft of another's wealth, he too shall be killed in this way with terrible punishment." So saying, the Chandāl left the revered sage on the gallows. By the

power of penance, the gallaws came down on the ground; he was not pierced by them on account of the order of the deity who duly attended to him The shower of flowers fell A cry arose, 'The revered religion conquers !' It was reported to the king The king also became joyful and he came there He bowed to the revered sage With astonished mind, he asked, " Tell us this matter " The revered sage did not speak The minister said, " Lord, he, seems to be under a vow How will he tell ? So call that merchant's wife and ask her "

Then the policemen were sent. Having heard this account from the voice of the people, she fled away The policemen did not see her The king was informed, " Lord, she has fled away, she is not found in her house or other places. " The king said, " Eh, search for her well, and bring her " The policemen went out. She was searched in gardens, lonely temples etc. She could not be found. Having heard from somewhere, they found out Suvadana running away on account of this incident The policemen arrested him, and brought him to the king. They

informed the king, "She is not in Tamralipti. This is her husband. [81] We saw him running away; and arrested him. Now your lordship is the authority." Suvadana was examined. He was asked, "O good man, where is your wife?" He said, "Lord, I do not know." The king said, "Then why did you run away?" Suvadana said, "On account of the fear of the king." The king said, "From what quarter, has a guiltless man fear?" Suvadana said, "I have commited a guilt." The king asked, "What guilt?" Suvadana said, "Keeping such a wife under protection." The king said, "I tender you protection; so tell the truth; what is the matter between that revered sage and woman?" Suvadana observed the sage, and he recognised him. Then he, whose heart was struck with wonder at the life of this great man, said with eyes wet with tears, "Lord, the matter is unworthy to be narrated; so, I am not able to narrate it." The king said, "The worldly existence is such; what extraordinary matter is there? So may the good one tell." Suvadana said, "Lord, if it so, then let it proceed in camera." Then the

king looked up and the servants left the place Then Suvadana, who felt repentence on seeing Dharana, said, " I am, O lord, a sinful one, a dog in the form of a man and not a man as such !" He said to the king, " Verily, lord, a man desists from performing things unworthy to be done, he is worthy of trust, grateful, afraid of the next world, devoted to benevolence, just as this revered sage is" The king said, " How does then one become a dog in the form of a man ? Speak that relevantly " Then Suvadana narrated the incident of Dharana beginning from his seeing (Dharana) on the island and ending with the giving of eight lacs worth of gold [82] The king was pleased. Suvadana was released Having bowed to the revered sage, being under the sway of shame, Suvadana went away quickly Out of love towards Dharana, he heard religion before revered Mangu, understood ignorance and took to the asectic life, with the fuel in the form of actions, burnt with the fire of repentance The king also worshipped the revered sage and entered the city

Even Laxmī, being overpowered with

great fear, ran away from Tamralipti and being robbed of her ornaments by thieves, arrived at the place called Kus'asthala when the night remained only a quarter. Now there, that very night, the chaplain had commenced the ceremony of offering rice-oblation; so that all the obstacles of the queen may disappear. The fire, in a clean place of a square outside the town, was ignited. The guards were placed in all directions, with sharp swords drawn. The oblation, with the rice that were cleansed (out of paddy) by nails, was put in. The repeating of incantations commenced. In the meantime, seeing something burning, Laxmi thought that it might be a caravan and came there. She was observed by guards after they heard the cries of jackals. They saw her and were afraid with the idea, 'Oh, this must be that demoness!' They left their swords; and they trembled in their hearts; their hands wavered and they fell on the ground as if they were devoid of life. In the meantime, she came before the chaplain, saying, "Eh, do not get alarmed; I am a woman!" She was found naked. Then resorting to his manly courage,

he caught her with the idea that she was a demoness He made the guards conscious, saying, "Oh, do not get alarmed!" They got up [83] She was tied The king was informed He, also thinking that a demoness can not be won over by pleasing ways, made her eat her own flesh, was defiled by impure matter, was maltreated by various insults; was discarded angrily and then was banished Not getting an excess in villages etc she wandered about in the forest and was killed by a lion terrible in form as if by the consequence of the actions of her previous birth. She was born in the hell-world called Dhūma prabhā and became a hell-dweller with the life of seventeen Sagaropamas

Revered Dharana, wandering about with proper constraint, with the happy consequences of his actions increasing, observed fasts taking to the observance of meeting death by concentration in a position motionless like a tree He died after some time and was born a Vaimānika god with the life of twenty-one Sāgaropamas in the Vimana-heaven by name Chandrakānta in the heavenly world by name Ārana

148/231 'Dharana and Laxmi, the husband and the wife'—this matter, which was laid down (in the introductory verses) is now expounded in details. From here now I shall speak of Sena and Visena, the two agnates. (68)

Thus the Sixth Birth is over.



Notes

[The figures in the notes denote the numbers of the page and line]

3 1 वज्जिया कालदोसेण–free from the blemishes of time i e premature deaths, unforeseen calamities etc 3 2 नयसिरी [नयश्री] the goddess of political wisdom

3 4–5 (Verse 1.) जीए [यस्यां] In which, in which city In this verse the gait of the women and the consequent jingle of the anklets is described Compare कुमारसभव १ ३४ सा राजहसैरिव सनताङ्गी गतेषु लीलाञ्चितविक्रमेषु। व्यनीयत प्रत्युपदेशलुब्धैरादित्सुभिर्नूपुरसिञ्जितानि॥ The jingle of the anklets was so pleasing that the swans even while descending the well danced to the jingle of the anklets भवणवण–the collection of mansions· generally वापी was kept within the mansion Cf वापी चास्मिन् मरकतशिला बद्धसोपानमार्गा, हैमैश्छन्ना विकचकमलै स्निग्धवैदूर्यनालै॰। यस्यास्तोये कृतवसतयो मानस सनिकृष्ट नाध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हसा ॥ मेघदूत–उत्तरमेघ–श्लो॰ १३ °वण–a collection, it may be also taken as a 'a garden' To interpret it as 'a forest' is far out of question here नडिज्जन्ति Passive Present 3rd pers plural causal-were made to dance, from नड् [नट्] to dance. Translate literally The swans, even while engaged in des-

cending the wells of the groups of (or the gar-
dens of) mansions were made to dance by t
jingle etc. नडिज्जन्ति 'were mocked at' does r
fit well interpretatively.

3. 6–7. (Verse 2.) पढमाभासी [प्रथमाभाषिन्] spea
ing first; that is very friendly, नेहालुओ [स्नेह+३
Taddhita] loving, affectionate.

4. 1. दरियारिमद्दणो [दृप्तारिमर्दनः] the destroy
of the proud enemies. सुकयधम्माधम्मववत्थो [सुकृ
धर्माधर्मव्यवस्थः] Who properly laid down the distin
tion between piety and impiety.

4. 3–6. The figure of speech in this senten
is परिसंख्या which is defined by मम्मट in काव्यप्रक
Chap X Kārikā 33. किंचित्पृष्टमपृष्टं वा कथितं यत्प्रकल्प
तादृगन्यव्यपोहाय परिसंख्या तु सा स्मृता ॥ i. e. when the me
tion of a thing is made with a stress upon t
exclusion of something, it is called परिसंख्या.

4. 10–12. Here there is श्लिष्टोपमा or 'the co
parison based on pun' The king is compar
to कमलायर 'the lotus-lake'. The adjectives ap
both the king and the lotus-lake.' विडप्पइ-
are removed (in the case of 'buds'), (2) is
pleted (in the case of the king); कोसो–a bu
treasure; मित्तमण्डलेण–(1) by the disc of the s
(2) by the circle of friends:–[कमलाकरपक्षे] Just
the buds of a lotus-lake are removed by the d

of the sun (i e the buds disappear as they bloosom into flowers while the sun rises), [राजपक्षे] so the king's treasure is depleted or lessened by the circle of friends

कप्पतरुवरस्स अत्थिनिवहेण–Again श्लिष्टोपमा खंध [स्कन्ध] (1) shoulder, (2) main branch of the tree or trunk The needy people have taken good rewards by putting their feet on his shoulder (i e by getting his support) just as the needy get the fruits by putting the foot on the trunk of the desire–yielding tree Of course the श्लिष्टोपमा here is not so well developed

4 13 धम्मत्थअभग्गपसर [धर्मार्थाभग्नप्रसर] the adj. of विसयसुहम्, which has the unbroken development of धर्म and अर्थ with it That is to say धर्म, अर्थ and काम (=विषयसुख) were harmoniously being fullfilled in their case विसयसुह [विषयसुखं] pleasures of senses अणुहविंसु Aorist 3rd pers plu enjoyed

4 15 आणयकप्पवासी [आनतकल्पवासी] dwelling in the Kalpa–heaven called Ānata There are 12 Kalpa–heavens of सौधर्मैशानसनत्कुमारमाहेन्द्रब्रह्मलोकलान्तक-महाशुक्रसहस्रारेषु आनतप्राणतयो आरणाच्युतयो etc । तत्त्वार्थ॰ Chap IV Sūtra 20

4 16 अहाउय पालिऊण [यथायु पालयित्वा] having completed the due period of life. चुओ समाणो [च्युत समान] as soon as he fell

5.17. कुच्छिसि–in the womb; चरिमजामंमि [चरमयामे] in the last quarter.

4. 17–23. These lines contain the description of Laxmi, the goddess of wealth. The wife of the merchant saw Laxmi entering her womb. The dreams were considered the premonitions of the future events. 4. 21. v. l. विब्भाजमाणा shining, appearing beautiful is given by Prof. Jacobi's CE, though not accepted by him in the text. It is better to incorporate it in the text: मुत्तावलीविहूसियाए सिरोहराए विब्भाजमाणा— appearing beautiful with the neck adorned with pearl–necklaces.

5.4. तिवग्गसंपायणरयाए [त्रिवर्गसंपादनरतायाः] engaged in the attainment of the triad i. e. धर्म, अर्थ, काम.

5.9. पियामहस्य सन्तियं [पितामहस्य सत्कं] belonging to the father-in-law. सन्तियं is an expletive showing possession.

5. 10–11. निम्माओ [निर्मातः] clever cf. सुरसुन्दरीकहा १२–४२. नाहियसत्थेसु निम्माया परिवाइया I; the word also occurs in औपपातिकसुत्त. पयाणुसारी [पदानुसारिन्] following (the whole Sūtra) even on the first word being told; the person who possesses the intelligence to understand many other words in the Sūtra even when one word is spoken. Cf.

पण्ह० २ १, विशे० ७६६, also ओवपातिकसूत्र सवुत्तो [संवृत्त] became This special sort of extraordinary cleverness helps Dharana later on cf Page 12 line 3 where he gives the full text of the Mantra to Hemakundala who had forgotten a word of the same कलाकलाव–refers to the cluster of 72 arts

5 12 नारअ [नारक] the soul dwelling in the hell उवट्टिऊण—having turned up 5 15 इत्थियत्ता [स्त्रीत्व] the form of a woman उववन्ना [उपपन्ना] was born कम्मपरिणाम—the result of actions 5 21–22 विडम्बणापाय विसयसुहमणुध-न्ताण [विडम्बनाप्राय विषयसुखम् अनुभवतो] Of them both experiencing the pleasures of senses almost of a deceitful nature

6 8 ओसारेहि [अपसारय] take aside 6 9–10 न तीरए वालेउ—it is not possible to turn it तुल्लमेवेय [तुल्यमेव एतद्] Indeed our state is equal! This refers to what Devanandi said केण उण भवओ कणओ ? in the previous line 6 14 वित्थक्का [वि+स्था] halted 6 18 न एगस्स वि निरागरण जुज्जइ [नैकस्यापि निराकरण युज्यते] It is not then proper to remove or reject even a single of them

7 1 काराविओ धम्माहिगारो [कारितो धर्माधिकार.] got the religious works done i e temples built or charitable works opened etc 7 2 विहलवग्गो

the misery-stricken people. 7. 3. अहोपुरिसिकापायेण [अधःपुरुषिकाप्रायेण] adj. of चेट्ठिएण; almost befitting the behaviour of a low man. 7. 5. पिट्ठओ [पृष्ठतः] from behind. 7. 7. वयणविन्नासकुसला—Clever in the arrangement of expressions; i. e. clever in conversation. 7. 9. इहपरलोयावायदंसगा [इहपरलोकापातदर्शकाः] those who could point out the unforeseen happenings in this world and the next. आवाय [आपात] the unforeseen happenings; i.e. results. 7. 11. चारिया [चारिकाः] the leaders of people साहिओ [D. कथितः] told. 7. 17. ओहावणा [अपभावना] insult. आमगब्भपायं [आमगर्भप्रायं] like an unripe foetus i.e. my self is not fully developed in good qualities like an unripe foetus.

8. 3. पउरामेत्थ–पउरा+एत्थ See for this Samdhi with the वर्णप्रक्षेप of म्. Dr. P. L. Vaidya's A Mannual of Ardha-Magadhi Grammar §51. 8. 9. संवाहणा [संबाधना] an obstacle. 8. 10. पत्तेयं [प्रत्येकं] to each one. भण्डमोल्लं [भाण्डमूल्य] the value of merchandise.

8. 18-21. These lines contain the thoughts of Laxmi. She thinks it would have been easy to kill Dharana, had he stayed home. It would be difficult to bring about his death while on a journey. अन्तराले किमहं पाविस्सं—What shall I come to in the midst of the journey; what shall happen to me on the way. Here the interval not of time but of place is meant as Laxmi was

to go on the journey with her husband Dharana 8 23 सरीरठिइनिमित्तमालोइय [शरीरस्थितिनिमित्त आलोच्य] having thought of the physical well-being of their sons आउच्छिऊण नयरिमहन्तए-having said good-bye to the elders of the town

9 10 भावन्नुयया [भावज्ञता] the power of understanding the sentiments of others 9 13 अणब्भत्थविज्जो [अनभ्यस्तविद्य] having not learned the lores, having not learned the arts and lores which generally a Vidyadhara acquires सयनिओयपरो [शतनियोगपर] engaged in hundreds of other tasks or सय-स्वक, engaged in one's own tasks

10 4. विहाएणमवक्खन्द दाऊण [विभातेन अवस्कन्द दत्त्वा] having made an attack in the morning Pt Hargovinddas interprets विहाय [विघात] an enemy, by giving the reference under this word, of this passage in पाइअसद्दमहण्णवो विहाएण i e विहायसा as interpreted by some can not be accepted, as the attack is made by the king who is a man possessing normal human powers and consequently can not make an attack from the sky 10 7 मग्गओ [D] behind दे ना ६ १११ मग्गो पच्छा, in the illustration पुच्छेसि मग्गओ नठ।, also दे ना १ ४ commentary, this word is mentioned as prevalent in Mahāras'tra cf मराठी-मागें, मग 10 11 पाणवित्तिं करेमि [प्राणवृत्तिं करोमि] make my livelihood i e take

food and drink 10. 18. **दरिहरुग्गयं** [दरीगृहोद्गतं] grown in the cave-house cf. कुमारसम्भव स. १. श्लो. १०: वनेचराणां वनितासखानां दरीगृहोत्संगनिषक्तभासः। भवन्ति यत्रौषधयो रजन्यामतैलपूराः सुरतप्रदीपाः॥ हर=ह्रद 'a lake', as some interpret, is wrong; for ह्रद becomes **दह** or **द्रह** in Prakrit See. सि. **है.** ८. २. ८४. 10. 20. **अचिन्तो हि मणिमन्तोसहीण पभावो त्ति** occurs verbetim in S'ri-Hars'a's रत्नावली Act II Page. 39. Kale's Edition: अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः।

11. 6. **खीणयाए** [खिन्नता or क्षीणता] on account of exhaustion. 11. 7. चलणसोयं [चरणशौचं] washing the feet. 11. 18. **एस कप्पो** [एषः कल्पः] this condition; here Dharana asks this to Vidyadhara because certain lores are such as can be communicated to others while the others can not.

12. 2. **सामन्नसिद्धि काऊण** [सामान्यसिद्धिं कृत्वा] having made the performance as he ordinarily knew. **पढिया** [पठिता] repeated. 12. 3. **पयाणुसारित्तणेण** [पदानुसारित्वेन] by the power of पदानुसारित्व i e. repeating the whole sūtra on hearing only one syllable.

12. 10. **करेज्जासि**–Potential 2nd pers. sing. May you do.

12. 21–22. **(Verse 3)** This is a difficult verse; at the outset it seems as if it were applicable to 'diseases=वाहीओ.' But an objection against this interpretation is (1) व्याधिः is masculine while

वाहीओ is definitely feminine (2) it will be difficult to explain परचक्कमए and दुग्ग which definitely refer to an army and its movements towards a fort (३) समल्लियन्ति properly means 'keep attached to' and it never means 'to visit' I believe therefore that वाहीओ =वाहिन्य or armies, of course पाइयसद्दमहण्णवो does not take notice of it but all the same वाहीओ is not at all difficult to be derived from Sk वाहिन्य This interpretation will exactly explain जस्स Whose astonished armies, thinking about the reasons of his strength here do not keep themselves attached to the fortress even at the danger from hostile troops

13 3 कण्णियसर [कर्णितशर] a barbed arrow, see Apte's Sanskrit Dictionary under कर्णिन्

13 5 पट्ठिदेसे [पृष्ठिदेशे] on the hind part, from behind 13 8 काउ [कर्तुं] to do 14 11 सधारणत्थ [सधारणार्थ] to save her, to console her

14 1 वेसर–a mule cf माघ's शिशुपालवध सर्ग १२. श्लो १९ 14 11 अलक्खिज्जमाणवणविभाओ [अलक्ष्यमाणव्रण विभाग] the part of whose wound was not seen

14 16 सव्वसाहारणा चेव महापुरिसपाणा–The life of a great man is common to all i e a public asset 14 21 पारद्धी–hunting

15 1 पक्खसन्धि– The day which joins two halves of a month, here it means अमावास्या day.

On this day, he had a religious fast; and he should as a devout Jain, offer shelter to a living being. This prompts him to offer shelter to Maurya, the Chandāla who was to be hanged. मोरिओ [मौर्य] a proper name.

15. 10. विप्पलद्धबुद्धिहिं [विप्रलब्धबुद्धिभिः] whose intelligence was deceived i. e whose understanding or belief was misled as to the right thief. 15. 22. लहु होहि [लघु भव] Be quick.

16. 6. देवाविऊण [दापयित्वा] having got the provision for the road, given. The reading देवावेऊण is better and more correct, of course by emending as दवाविऊण. 16. 8. अज्ज, मा तुह सा अवत्था होउ etc. The Chandala gives the benediction and also therewith hints Dharana that he would always be prepared to help him if the occassion arises. 16. 13. विभागसंपत्तीए य विक्किणियमणेण भण्डं-He sold his merchandise by taking the value by a certain part more i. e. by taking some fixed profit on the cost-price.

17. 10. दाऊण थाणाइं [दत्त्वा स्थानानि] having encamped; having pitched their tents. 17. 15. मह महाभीसं [महत् महाभीमं] great and very terrible. 17. 16. जुज्झमह संपलग्गं [युद्धं अथ संप्रलग्नं] the battle now raged. सरोह [शरौघ] the volleys of arrows.

17. 17. सत्थियपुरिसेहिं-by the men of the caravan.

17. 18 आघाए [आघाते] on the attack being made

18. 2 पयरो डसइ–the collection even of ants sting even a terrible serpent 18 17 अइय-यरिसम्मि [अतीतवर्षे] last year

19 2 देव्वो वियाणइ [दैवो विजानाति] the fate alone knows cf Guj दै जाणे 19, 11 न वावाइओ केवल पहारीकओ–He is not killed, only he is wounded 19 21 जह भुयगस्स. विसत्तणमुवेइ–Even milk offered to a serpent turns into poison cf पय पान भुजङ्गानां केवल विषवर्धनम् । 19 24 अयालकुसुमनिग्गमेण चिय निप्फलेण वायाविल्थरेण–The adjective निष्फलेण can be interpreted as having 'pun' (श्लिष्ट) (1) bearing no fruit, (2) bearing no result

20 4 ओवाइय [उपयाचित] a vow to a god or a goddess to offer something in return of the fulfillment of the desire 20 12 पलाणो पिट्ठओमुहो–fled away having turned his back मूढदिसामण्डल–being quite confused as to the direction in which he fled 20 16 विणिन्त [विनिर्यात्] coming out 20 16 कयार [D] dirt, dirty heap of grass There is the poetic device called श्लेष all throughout the description of विलिन्धनिलय mountain

21 5 आलिद्ध [D आश्लिष्ट] Covered; over see. पाइअसद्दमहण्णवो 21 17 साहार [सदाधार] good support 21 18 अव्वत्तसद्द in indistinct tones 21 22 उदय-

मन्तरेण–without water 21. 23. तुवरिट्ठियं–the name of some creeper the juice of which when mixed with blood turns blood into into water 21. 24. सिलीभूयं [शिलीभूतं] turned hard as a stone i. e. congealed.

22. 2. बाहुसिरामोक्खणेण [बाहुशिरामोक्षणेण] by letting loose the artery of the hand. 22. 3. वणदवग्गिणा पइऊण खुहावणोयणनिमित्तं ऊरुमंसं [वनदवाग्निना पक्त्वा क्षुधापनोदननिमित्तं ऊरुमांसं] having cooked the flesh of thigh in order to remove her hunger. Here Dharana intends to make use of the healing–plant given to him by Vidyadhara. 22. 21. वारओ [D.] a small vessel, like a porringer see. दे. ना. ७.५४.

23. 1. आरक्खियपुरिसपेल्लिओ [आरक्षितपुरुषप्रेरित] being hard pressed by the guards; for पेल्लिओ see दे. ना. ६. ५७. °रयणभण्डो–here the interpretation can be 'jewels and other things' or 'a pot containing jewels' 23. 2. वारं [द्वारं] a door. 23. 7. पुज्जन्ति [पूर्यन्ते] may be fulfilled. 23. 9. दीहसुंयारपिसुणियं [दीर्घसूत्कारपिशुनितं] suggested by a long–drawn hissing sound. 23. 11. वाहरन्ति–speak. 23. 18. न संखेवओ कहिउं पारीयइ [न संक्षेपतः कथयितुं पार्यते] it is not possible to decribe it in short. 23. 23. सावेक्खयाए जीवियस्य [सापेक्षतया जीवितस्य] On account of (the safety of) life dependent or relative (to other things i. e. the attack of the thief.) 23. 25. निरुम्भिऊण [D. नि+रुध्–Gerund.] having beseiged.

24 2 जइ विहि अणुवत्तिस्सइ–if the luck follows i e is favourable 24 8 असिट्ठो मे भत्तारो–the husband is not pleasing to me. 24 9 परिच्चयसु मोस–abandon the stolen things 24 16 वत्थव्वओ चउच्चरणपडिबद्धो । [वास्तव्यत चतुश्चरणप्रतिबद्ध] I am an inhabitant of this place, possessing cattle 24 15 16 अओ महिलिय''त्ति–Hence all people here know my wife whose name is unworthy to be taken. (i e notorious) Chandarudra implies that he will not be able to take her as his wife, as when he would be brought before the court even though Dharana will be proved as a thief, he will not be able to acknowledge her as his wife 24 24 दिट्ठ-पच्चया [दृष्टप्रत्यया] whose test is seen

25 1 सहस्सलोयणो [सहस्रलोचन] one possessing thousand eyes i e Indra The contrast is Even the thousand-eyed god will not be able to see us, how will a two-eyed man? 25 4 उड्डियाए [ओष्ठिका ? or उष्ट्रिका] probably the former 'the cavity below the lower lip,' the latter means 'an earthen pot' which is taken in the translation

25 7 भोईए [भवत्या] by your ladyship

25. 9 अणीणिए [अनीते] not led away. cf सि. है. ८ ४ १६२, णीण=गम् Till the merchant son has not gone from this place Locative Absolute Construction

25. 15-23, A rhetorical sentence on the potency of luck to transform the things into just their opposite. 25. 25. कयत्थणाओ [कदर्थना:] humiliations, insults.

26. 1-3. Dharana feels for his wife who being never formerly separated from the relatives has now separated. But he consoles himself by saying that it is better she is not seen as she would also have to share his calumny, had she been with him who now is under arrest as a thief. 26. 5. अपत्थावो नरिन्दस्स [अप्रस्तावो नरेन्द्रस्य] it was not the proper time to see the king i.e. the king had no time. 23. 7. सलोत्तओ चेव मायापओयकुसलो वाणियवेसधारी गहिओ महाभुयंगो—This great rogue, clever in assuming a deceitful device, is arrested along with the stolen property. 26. 10. पाणवाडय the street of Chandalas पाण a Chandala दे. ना. ६. ६७. 23. 11. रायउल...पच्चइयपाणाणं he was handed over to the Chandalas who were the hereditary executioners to the royal household. 26. 15. महयर [महत्तर] a leader. 26. 18. मयहर —दे. ना. ६. १२१. under मइहर=ग्रामप्रवर:; it may be therefore translated as 'the leader' looking to the context above; it may also be interpreted as मृतहर=चाण्डाल as given in the sanskrit comments, though of course the former is a better interpretation. The translation gives 'the leader.'

27 4 5 अहया पावेन्ति .आवइ–Or, even the sun and the moon come to a calamity for a Muhūrta out of the prankish movement of Rahu. कल्लोल–prankish movement, or according to दे ना २ ६ 'कलि–कल्लोला विवक्खम्मि ' कल्लोल=विपक्ष or an enemy गह=ग्रह i e Rahu This refers to the phenomenon of eclipse 27 6 सामिसाल [स्वामिश्रेष्ठ] the great lord 28 13 पासवण–Generally उच्चार [to go to privy] and पासवण–to go to make water are referred to together in Sūtras 28 22 सिविणयम्मि [स्वप्ने] in the dream.

29. 1 आलकुलघर–the family-residence of false accusations आल–false accusation cf Guj आळ 29. 4 वज्जणिज्जाओ [वर्जनीया] worthy to be abandoned 29. 5–6 मा मज्झंपि नपाटइस्सइ—Chandarudra suspects she may in course of time hand him over to Dharana So like a thief he takes out her gold ornaments and abandons her to her fate 29 14. आवयाभायण खु पाणिणो–The living beings are indeed the receptacle of calamities, that is, calamities sometime or the other come upon a living being 29 19 अणिच्छमाणी इत्थिया न घेप्पइ–A woman cannot be won over for sensual enjoyment if she is unwilling An unwilling woman is not outraged The thief, Laxmi says did not outrage her because he thought that an unwilling woman is not won over so as to give real pleasure and enjoy-

ment. There is nothing of thief's moral code as some have said !

30. 4. अइवाहिया [अतिवाहिता] passed fully 30. 56. एवं कयन्ताभिभूयस्स न जुत्तमिह चिट्ठिउं–It is not proper for one overpowered by god of death, to stand at this place. Dharana therefore determines to take Laxmi to the house of Skandadeva, his maternal uncle residing at Dautapura. 30.6. पराणेमि [परानयामि] I shall take her. 30. 12.–13. पाविरयव्वो तुम्हेहिं etc. कालसेन advises his men to lead safely the caravan to the father of Dharana. He then determines to fulfill his vow though his object was not fulfilled. 30 17.–19. describe the preparations of Kalasena to offer himself as a sacrifice to Chandika. 30. 23. पयट्टाविओ समहिलिओ–was made to proceed together with his wife. 30. 25. उद्देहिय [उपदेहिका] white ant. Guj. ऊधइ.

31. 1. वम्मीह [वल्मीक] an ant-hill 31.2. आयड्ढिय [आकृष्ट] scratched out, drawn: it is usual to make Tris'ula marks with red Sindura (mercury oxide) on the trees in the precincts of the temple of Chandika. Here they were made with blood. 31. 5. सउन्त [शकुन्त] a bird; पाइअसद्दमहण्णवो referring to this passage gives the meaning 'Bhasa bird'–a particular kind of birds. 31. 29. रउग्घायं [रजः उद्घातं] the collection of dust; the idea is–It settled down all the dust of the ground by the blood spilled from the obl-

ations offered 31 14 पोण्डरियकत्तिझय [व्याघ्रकृत्तिध्वजं] the flag made of the tiger skin पाइअसद्दमहण्णवो referring to this passage gives the meaning 'tiger.' पाइअलच्छिनाममाला gives this meaning under पुडरिय (D) a tiger. In the translation correct 'tiger-skins' instead of 'white elephant-skins' 31. 14 पासपिंडिय [पाशपिण्डित] brought together in a heap by tying with fetters 31 2 ओच्छइय [अवच्छादित] covered over

32 2 विल्ल [D] pure, see दे ना ७ ८८, while पा स म quoting this passage gives the meaning 'Some fragrant object' though for that there is no authority 32 5 कसब्ब [D] full of, wet, दे ना २ ५२ टीका–कसब्ब स्तोकमार्द्र प्रचुर चाप्यथेति चतुरर्थम् । वब्भ this is a difficult word पा स. म referring to this passage gives the meaning 'a kind of animals' without authority The meaning does not suit well The meaning 'hide' in the translation is merely a suitable guess 32 13 पुव्वविरुद्धेहिं च सलेहिं–as if by rogues who were his previous adversaries Correct the translation accordingly 32 22 परायत्त [पराइन] overpowered, shrunk

33 2. °छडाछोव [छटाटोप] the rising streak of lightning cf सटाटोप मण्डलग्ग–a sword He carried the sword on his shoulder [भुजशिखरे] lightly. 33 3. सुदिट्ठ जीयलोय करेहि–look well on this world of living

beings. i. e. look on it to your heart's content for the last time. 33. 7. अणाव्वूरियो न वावाइज्जइ [अनापूरित: न व्यापाद्यते] One whose desires are not fulfilled can not be killed 33. 9-11. Dharana perfers to die first in order to help that errand-carrier to live few moments more. खणमेत्तपरिरक्खणेण.[क्षणमात्रपरिरक्षणेन] by affording protection even for a moment.

34. 1. अणन्नसरिसाए आगिइए [अनन्यसदृश्या आकृत्या] by the shape not resembling any one i.e. by the extraordinary shape. 34. 2. पडिहायइ [प्रतिभाति] appears. 34. 7. अहिप्पेयसाहणेण...मवराहो—By the accomplishment of the object desired, I should rather consider this the obligation and not a fault. The thing desired, as will be explained by Dharana, is to save the life of the errand-carrier Durgilaka. cf.34. 12-13. 34.19-21. न सुमरेसि...कयग्घसेहरभूयं कालसेणं—Don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life ? Kālasena here refers to the incident of Dharana saving him (Kalasena) whose head was fractured by an attack of a tiger, with the help of the twig

given by Hemakundala 34 25 पच्चहियाणिऊण [प्रत्यभिज्ञाय] having recognised.

35 4 5 refers to Sangamaka, a person from the caravan of Dharana He was arrested by the troops of S'abaras and was brought before Kālasena who recognised him Then Kalasena took a vow to find out Dharana and if unsuccessful to die 35 12 अहियोय[अभियोग] a false imputation, casting a slur cf समराइच्चकहा भव. ४. (Prof Jacobi) P 226 lines 1–2 'भयव किं भनाण' ति । 'सव्वसत्ताणमसन्ताहिओयदाण य'। देवयजन्नाण [देवतायज्ञेभ्य] to the sacrifices to deities 35. 16–16 refer to the vow of non-killing with two exceptions (1) at the time of the plunder in the village, (2) on the want of food in the village

36. 7–8 पच्चुवेक्खिय सवाया कोडि–पच्चुवेक्खिय examined, सखिय मोल्लेण–counted as its price i e appraised सवाया कोडि [सपादा कोटी] a crore and a quarter. 36 11 विलिओ [व्रीडित] felt ashamed 39 53 मयणतेरसी [मदनत्रयोदशी] the thirteenth day of the month dedicated to the god of love This day was the anniversary day of the tussle between Devanandi and Dharana at the city-gate, as to whose chariot should pass through it 36 18–19 अवस्समेव पुरिसेण. सेवियव्वो–refers to the pursuit of Dharma, Artha and Kāma. 36 23 to 37 4 contains a lecture on the benefits of wealth After this self–pursua-

sion Dharana determines to go on a second voyage for earning wealth.

37. 7. अलं तेण गुरुपणइणिसमाणेण–he considers the wealth earned by his forefathers as inviolable as the wife of the preceptor or an elder. 37. 8. दिसावणिज्जेण [दिशाव्राणिज्येन] by trading in different directions i. e. in far–off countries in various directions. 37. 16.संजत्तियं–fitted it up for the voyage. पसत्थतिहिकरणजोगेण–तिहि–date, करण–a day–division and जोग–an auspicious moment. 37. 18. अग्घिओ जलनिही [पूजितो जलनिधिः] the sea was worshipped. 37. 19. जाणवत्तं [यानपात्रं] a ship. 37. 19.–20. आगड्ढियाओ वेगहारिणीओ सिलाओ [व्यापृताः वेगधारिण्यः शिलाः] The stones, that would act as a balast to control the speed of the ship were used. आगड्ढियाओ [आकृष्टाः] were brought in, were used. Or, as it has been suggested : The stone–anchors which checked the motion were drawn up i. e. taken up in the ship. cf. 38. 7. 37. 20. पूरिओ सियवडो [पूरितः सितपटः] the white sail was filled in. 37. 20. गम्मए [गन्तुं] infinitive of purpose : to go.

38. 1. कुसलपुरिसविमुक्के विय नाराए–like an arrow discharged by a clever archer. 38. 4. कुलसेल-जालानि–the collection of principal mountains; Meru, Mandara etc. are called Kulas'ailas. 38. 5. पडिसोत्तवाहियसरियामुहं [प्रतिस्रोतोवाहितसरिन्मुखम्] the

river-mouths being made to flow against the current The stormy waves were so powerful that the river-mouths were made to flow against the current. 38 7 चिमुक्का नगरमिला-The anchor-stones were thrown out, with a purpose to break the motion of the ship 38 14 कयलफलेहिं [कदलफलैं] by plantains 38 19 जलणछिक्क [ज्वलन-स्पृष्ट] touched by fire दे ना ३ ३६ छिक्क=स्पृष्ट 38 22 उल्लयाण [आर्द्राणा] wet

39 1 निवद्धो भिन्नपोयद्धओ [निबद्धौ भिन्नपोतार्धे] The broken halves of the boat were tied together 39 13 सारभण्डभरिय-filled with precious merchandise 39. 21-22 पुरिसयारो न मोत्तव्वो [पुरुषकार न मोक्तव्य] the manliness should not be abandoned उच्छाहमेत्तभण्डमोल्लो-having the value of merchandise in the form of enthusiasm only

40 7 अयालविज्जू विय असुहया लोयणाणं-not pleasing to the eyes like the lightning at an improper time 40. 11 वाणमतरी [व्यानव्यन्तरी] a demi-goddess, a demoness 40 12 अदाऊण पुरिस-वलिं न एत्थ अत्थो घेप्पइ-This money can not be taken without offering the sacrifice of a man i e the human sacrifice 40 26 पवाहिओ अप्पा-He threw himself into the stream

41 3 This para introduces Hemakundala who in consideration of the good act of Dharana

for himself saved Dharana from the demoness. 41. 7. पुव्वभणिओसहिवलयवइयरेण—by the incident i.e. the recipe of the herbal twing described before. 41. 12-25. contains the description of the island Ratnasāra in long compounds characteristic of the literary canon: ओजः समासभूयस्त्वमेतद् गद्यस्य जीवितम् ।. The compounds, it will be noticed, are bafflingly long. The Sanskrit Chhāya given in the comments and English translation will elucidate them. Moreover all the words are taken note of in the vocabulary. 41. 24. विज्जाहरालम्—the abode of Vidyadharas. The Ms. from Patan contains विज्जाहरालयं which I have put in the text as it is more clear. J's reading is विज्जाहरालम्. It may be a slip of print.

42. 1–2. In this verse रत्नाकर = ocean is the नायक and the island is the body of the beloved. The description is dominated by सम्भोगशृंगार. उवगूढं—embraced. 41. 3–6. These two verses describe that he was welcomed by trees, flowers and bees. 42. 12. करीयउ [क्रियताम्] should be done.

43. 8. हित्थ [D.] alarmed दे. ना. ८. ६७. पिओसत्त–प्रिया + अवसक्त—attached to their beloved. 43. 9. चारण—A kind of ascetics who can fly in the sky; bards. The second meaning is applicable as the music is referred to.

43 14 **निउरंबथिउप्पेहडसिहरुच्चिंध**—marked by steep hills standing in groups निउरंब—group, उप्पेहड [D] steep दे ना १ ११, see Sanskrit comments उच्चिंध—[उच्चिह्नम्] marked by, उद्गत चिह्नम् —a prominent mark 43 15–21 contains the description of the रत्नगिरि mountain in long compounds उप्पंक [D] a group दे ना १ ३० **आयड्ढिय** [आकृष्ट] attracted, **दरिय** [दृप्त] proud, **उच्छंग** [उत्सङ्ग] a lap i e the ground **निद्दयरयायास** [निर्दयरतायास] by the strain of violent love–sports

44 2 **अवणिज्जन्त** [अपनीयमान] being removed 44 4 **ऊसुय** [उत्सुक] anxious 44 6 **पयार** [प्राकार ?] surrounding mounds, or प्रचार 'movements' which will be mere tautology

44 8 **नियम्बोवचिय** [नितम्ब+उपचित] gathered on the jutting rocks 44 9 **निमियकम** [न्यस्तक्रम] the foot placed **रुञ्जिय**–roaring 44. 13 **वियडपीड** [विकट+पीढ ?= पीठ] The meaning of पीड is doubtful, the meaning 'hedge' is merely a guess It may mean पीठ–lower grounds **गवक्खवेइय** [गवाक्ष+वेदिका] windows and altars 44 16 **कोट्टिम** [कुट्टिम] floor 44 19 **अब्भुट्ठिओ** [अभ्युत्थित] received 44 22 **सुवेलाओ** [सुवेलात] In good time

45 1 **जाय पडिवालसु** [जाया प्रतिपालय] wait for your wife 45 6 **अहिमय** [अभिमत] well–approved 45. 3–11 contains the account of Dharana and

merchant Toppa meeting and the former entrusting his jewels to the latter. 45. 16. नियडिपहाणाए [निकृतिप्रधानया] full of deceit. 45. 20. तवस्सी [तपस्वी] a miserable man. 45. 23. को नाम अवालिसो सयमेवागयं लच्छिं परिच्चयइ—Which man who is not a fool will abandon the wealth that has of its own accord come? अवालिसो—not childish; not foolish. 45. 25. परिहाससज्झा [परिहाससाध्या] possible to be won over by jokes. वियड्ढनायगानुरूवा [विदग्धनायकानुरूपा] fitting to an accomplished lover.

46. 1. आवज्जियं [आवर्जित] won over. 46. 2. अत्तट्ठियं [आत्मार्थितं] past pass. participle from the denominative verb of आत्मार्थ–took for himself.

46. 4. उस्सुंक [उच्छुल्क] free from duty (शुल्क) or customs. 46. 8. मुणिऊण [ज्ञात्वा] having known. 46. 9. दूमिया [दूना] felt ill at ease; became displeased. 46. 12. पडिकुलया देव्वस्स [प्रतिकूलतया दैवस्य] adverseness of fate. 46. 24. मज्जिओ [मादितः] made intoxicated.

47. 1. अत्थुयं [आस्तृत] spread. निवण्णो [निषण्णः] sat; lay down. 47. 8. आओ [आहो] expletive showing doubt and wonder.

47. 12. दुट्ठगुंठो [अधमहयः] a naughty horse; गुंठो=अधमहयः see दे. ना. २. ९१. 47. 13. किंपाकफल—A kind of fruit which is sweet in taste but poison-

ous in result मंगुल—evil दे ना ६ १४५ 47. 14. तमोवलित्ता [तमसा उपलिप्ता] (1) covered over with darkness in the case of night, (2) covered over with the quality of तमस् in the case of a woman

47 19 मइरा विय मयरायवड्ढणी [मदिरा इव मदरागवर्धनी] मय—intoxication, राय—passions, like wine, she increases intoxication and passions 47. 22 बाहोल्लनयणेहिं [बाष्पार्द्रनयनै] they whose eyes were wet with tears, बाह–tears, उल्ल–wet

48 2 अन्नेसणनिमित्तं [अन्वेषणनिमित्त] for the purpose of finding you out. 48 4 निव्ववेहि [निर्वापय] pacify 48 6. पइरिक्क [D.] a solitary place दे. ना ६ २१ 48 14. विवन्ना [विपन्ना] dead 48 17–23 Dharana evades telling the facts to Toppa, at last Toppa asks him not to give out empty expressions 48 24 सुन्नभासिय [शून्यभाषित] empty words सब्भाव [सद्भाव] truth, facts

49 1–2. Toppa appeals to Dharana to tell him the facts, as he was worthy to be told, for, Dharana accepted him as his own elder

49. 5 गुरुयणाणुवत्तीए [गुरुजनानुवृत्त्या] in following the order of the elders

49. 12 परिसंठविय [परिसस्थाप्य] having left.

49 15 विढत्तयं [D उपार्जित] earned 49 22 संखुद्धहिययएण [संक्षुब्धहृदयेन] whose heart was perturbed or agitated 49 23 अउव्वजोइसिय

[अपूर्वज्योतिषिन्] extra-ordinary astrologer. This is the taunt given by Suvadana to Toppa; He wants to say, " How can you predict as truth a thing for which no evidence is coming forth ? " 49. 25. साहारणं रायकुलं–the royal court is common i. e. open to all equally for justice.

50. 5. उवरोह [उपरोध] insistence 50. 2. भय-हित्थहियया [भयत्रस्तहृदया] whose heart was trembling with fear. पुलिइयाइ [प्रलोकिते] were observed. 50. 23. सुरित्तं[सुरिक्त] very insignificant.

51. 6. थेवमियं कारणं [स्तोकमिदं कारणं] The matter is insignificant indeed. 51. 6. अविवाउगो [अविवादकः] one not contesting the claim; I give up my position as a claimant of the property. 51. 9. आलो [D.] a false accusation. 51. 10. पसिद्धो अहं आलदायगो–I am shown as your accuser–i. e. As a matter of fact I am not your accuser; but circumstances have made me appear as your accuser. —This sentence can not be interpreted as a taunt by Dharana to Suvadana, as it would not suit the character of Dharana who is humility incarnate. 51. 13. ववहरिउं [व्यवहृत्य] having acted. 51. 14. अमरिसाइसएण [अमर्षातिशयेन] with extreme anger. 51. 17. नियरणं [D.] forfeiture. According to पा. स. म. it means ' दण्ड or शिक्षा.' 51. 21. अलं दिव्वेहि [अलं दिव्यैः] Enough of ordeals.

52 4 छिन्नो खु ववहारो [छिन्न खलु व्यवहार] Then the matter is decided or clear. 52 5. पञ्च-उल [पञ्चकुल] the commission of five citizens–Guj पच 52. 13 फोडाविऊण [स्फोटयित्वा] having got them broken 52 19 विवन्नसीलजीविय [विपन्नशील-जीविता] who has ruined both her character and life

53 6 वेलाउल [वेलाकुल] shore, harbour

53 17 काउ सयलसुत्थ [कृत्वा सकल सुस्थम्] having put everything all right 53 21. जाएमि [याचे] I beg 53 12 पणयभग [प्रणयभगं] the turning down of the request

54 7 तिन्नि वायाओ [तिस्र वाच] three promises. The three promises are (1) Return of jewels, (2) Allowing him to take the half, (3) Toppa should accept the other half of jewels Though of course the three promises are asked, the main of the promises is to make Toppa accept half the jewels 54 25 पच्चोणि [D] Coming out for reception दे. ना ६ २४

55. 2 उवयारप्पयाणेण [उपचारप्रदानेन] by the offering of courtesy 55 4 उवणिमन्तिय [उपनिमन्त्र्य] having invited 52 6 जहारुहपडिवत्तीए [यथार्हप्रतिपत्त्या] with deserving respect पउरचाउव्वेज्जाइया [पौरचातुर्वेद्यादिका] the Brahmans of the city knowing four Vedas and others 52 13.

[कृतमुद्राङ्कशासननिमित्तं] for the purpose of (promulgating) the order with the marks of (Dharana's) his own seal made on it. Correct मुद्दङ्ग interpreted as 'drum' in the translation. 55.18. पत्थणीयं [प्रार्थनीय] request. 55. 22. चारयवण्टपओएण [बन्दिस्थानघण्टप्रयोगेण] by ringing the prison-bells.

51. 11. फासुयदेसंमि [स्पार्शुकदेशे] on a clean place. वियलियवियारो [विगलितविकारः] whose passions dropped away. 56. 14. This line contains विरोधाभास which is thus brought about: Though he had conquered मदन i. e. अनङ्ग, he was attached solely to the happiness arising out of अनङ्ग. The विरोध is removed by interpreting the second half of the sentence अणंगसुहसिद्धिलद्धिच्छो–whose mind was fixed on the absolution which is beyond physical pleasures. 54. 18. माइन्दजालसरिसा [मायेन्द्रजालसदृशाः] resembling illusion and magic–show. 56. 19. उवयारबुद्धि [उपकारबुद्धिः] the sense of gratitude. 56. 21. आसवनियत्तेहिं [अनिवृत्तासवैः] by those whose inflow of actions is not turned back. 56. 22. आसवविणिवत्ती [आस्रवविनिवृत्ति] the pacification of the influx of actions.

57. 1. नियमा [नियमात्] As a rule, surely. तत्थ refers to the influx of actions. आरम्भ–the sinful activity. 57.2. देसिओ सत्थयारेहिं [दिशितः शास्त्रकारैः] laid down by the writers of scriptures. 57. 3.

पज्जन्ते [पर्यन्ते] at the end of life 57 5 चरणपरि-णामो—सम्यक् चारित्राध्यवसाय —the determined propensity towards right conduct, the thought-activity in relation to right conduct

57 6 अनह [अनघम्] sinless 57 15 विज्झविय [विध्याप्य] having extinguished कषायाणलं [कषायानल] the fire of sinful taints 57 22 न तरन्ति परि-पालिउ [न तरन्ति परिपालयित्वा] Do not successfully cross (the worldly existence) by observing it i e renunciation 57 23 परिकप्पेन्ति असयालम्बणाइ [परिकल्पयन्ति असदालम्बनानि] take to false supports 57 4 आउसो [आयुष्मन्] voc sing O long-lived one

58 2 हेओवापयाइ [हेयोपादेयानि] worthy to be abandoned and accepted 58 5-6 Dharana implies that his convictions are fixed as to the giving-up of the householder's life and the acceptance of the renunciation The comparison and the consequent discrimination is meant for those persons who are still under the throes of the worldly life 58 7 सउण्णया [सपुण्यता] the meritoriousness 58 14 अणब्भत्थनिरइयारकुसला [अनभ्यस्तनिरतिचारकुशला] those who have not practised the path of the highest good, free from transgressions For transgressions of व्रत's see तत्त्वार्थ० VII 11-32; see my edition of समराइच्च० भव I Notes P. 140 58 16 एयवइयर [एतद्व्यतिकर] containing an incident in illustration

of this i.e. the difficult nature of arriving at the right convictions. 58. 22. कुमारभुत्तीए [कुमारभुक्त्यै] for the maintenance of the status. 58. 23. विथक्को [D. अभिगतः] attacked.

59. 1. पच्चन्तनरवई [प्रत्यन्तनरपतिः] a border prince. तप्पसाहणनिमित्तं [तत्प्रसाधननिमित्तं] for the purpose of chastising him. 59. 7. खओवसममुवगयं चारित्तमोहनीयं [क्षयोपशममुपगतं चारित्रमोहनीयं] cf. विशेषावश्यक. गाथा 1292.

सो चेव नणूवसमो उइए खीणम्मि सेसए समिए ।
सुहुमोदयया मीसे न तूवसमिए विसेसोऽयं ॥

This gātha explains what is क्षयोपशम and its distinction from उपशम proper. It can be translated as, " That indeed is उपशम when the new action which may arise is nullified, and the remaining action is suppressed. In the mixed, (i. e. क्षयोपशम) there is the partial (lit. subtle) rise of action, but (this rise of action) is absolutely absent in उपशमिक. This is the difference (between क्षयोपशम and उपशम)

According to Jain Theology, the actions on account of their special binding natures are divided into eight divisions. See तत्त्वार्थ० VIII. 5. आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुष्कनामगोत्रान्तरायाः । (1) ज्ञानावरणीय that which- obscures right knowledge, (2) दर्शनावरणीय that which obscures right belief,

(3) वेदनीय that which produces the cognition of pleasures and pains (4) मोहनीय–that which infatuates all mental and spiritual powers, (5) आयु that which determines the period of our life. (6) नाम that which determines our name or one of the four–fold existences–देव, मानुष, नैरयिक or तिर्यक्. (7) गोत्र that which determines our family (8) अन्तराय–that which acts as an obstacle in good activity.

Now चारित्रमोहनीय is the variety of a मोहनीय action, which is an action done under the influence of कषाय, cf तत्वार्थ० VI 15 कषायोदयात्तीव्रात्मपरिणाम (अध्यवसाय) चारित्रमोहस्य There are 25 sorts of चारित्र-मोहनीय = 16 under the influence of कषाय + 9 under the influence of नोकषाय

59 9 तवसजमुज्जोय [तपःसंयमोद्योग] an attempt towards constraint and penance 59 13 उचियपडिवत्ती–the proper reception 59 16 जहोवलद्धीए खलीयारेन्ति [यथोपलब्ध्या खलवद् आचरत] molest according to the special powers they have. 59 17 उवसग्गो [उपसर्ग] molestation 59 21 मा संचिणन्तु अबोहमूलाइ–may they not gather the roots of ignorance 59 22 साहुपओसो [साधुप्रद्वेष] the hatred of good persons

60 3 अत्तलद्धिओ [आत्मलब्धिक] One who gets his food by begging his own alms 60 4 ठवणकुलाइणि [स्थापनाकुलादीन्] the houses prohibited for begging alms पडणीय [प्रत्यनीक] an adversary 20 5 धम्मलाहियं

[धर्मलाभितं] a denominative from धर्मलाभ–a blessing which a recluse gives to a layman. 60. 9. इसी [ऋषिः] a sage. कयत्थिज्जिसइ [कदर्थिष्यते] will be matreated. 60. 11. अवहीरिऊण [अवधीर्य] having disregarded. 60. 11. वहिराविडं [बधिरवृत्ति] deafness. 60. 14. ढक्कियं [D. पिहितं] closed. 60. 19. विसमतालं [विषमतालं] with uneven beats अकुद्धो...साहू–Though not angry. 60. 20. गोवालदारया[गोपालदारकाः] the sons of a cowherd; addressed in contempt; a term of abuse. 60. 24. निजुद्धवावारकुसलेण [नियुद्धव्यापारकुशलेन] by him who was clever in fighting.

61. 5. वाहित्ता [आहूता] called सि. है. ८. १. १२८ cf. सं. व्याहृता. 61. 14. दढमपडिबन्धयाए [दृढं अप्रतिबन्धतया] on account of extreme non–attachment. 61. 21. आगन्तुओ [आगन्तुकः]a new–comer.

62. 1. झाणसंठिओ [ध्यानसंस्थितः] remaining in meditation. पच्चभिन्नाओ [प्रत्यभिज्ञातः] recognised. The king of Ujjaini was the brother of अपराजित who turned a recluse. Thus समरकेतु here recognises अपराजित. 62. 5. अणाहत्तणं [अनाथत्व] The state of having no guardian i.e. the princes are not well–looked after. 62. 9. संजोएमि चरणगुणविहाणेण न अन्नह—[संयोजयामि चरणगुणविधानेन न अन्यथा] I shall join his limbs by putting in him also the merit of right conduct at the same time; and not otherwise.

62. 13. वच्चामो [व्रजाम] we shall go. 62, 15. परमजोगिणो व्व निरुद्धसयलचेट्ठा—like the great ascetics who have controlled all their activities, they had all their activities at a stand-still.

62. 15 आयत्तीकय च तेसिं साहुणा वयणमेत्तं—the recluse brought under his control only their mouth, i e. he exerted his supernatural influence on the mouths of the boys so that they could say whether they agreed to accepting the life of a recluse

63 1. अणुयावो [अनुताप] repentence. 63. 3. परिणया [परिणता] ripened, जहुत्तकारीण [यथोक्तकारिणा] of them doing as they were told.

63. 10 रइसायरावगाढस्स [रतिसागरावगाढस्य] of him entering the ocean of pleasures 63 11 वरच्छरापरिगयस्स [वराप्सर परिगतस्य] of him surrounded by beautiful celestial damsels 63 11-16 The signs of the fall of a god are narrated. The son of the chaplain was born as a god On account of the seed of the hatred towards his preceptor, his fall was destined. He finds that his fall is nigh and approaches therefore Tirthankara Padmanabha to know about his future. 63 13 उवरत्ताइ देवदूसाइ—the heavenly clothes lost colour. उत्थल्लिय [अव+स्तृत], came upon him, generally gods are free from sleep, the

coming over of sleep suggests that the godhood is waning away. **विउड्डिओ** [विकुट्टितः] destroyed; **वियम्भिया** [विजृम्भिता] increased; **भमडिया** [भ्रान्ता] wavered. सि. हे. ८. ३. १५१. भ्रमेराडो वा। 63. 17. **वियाणियाइं चवणलिंगाइं** [विज्ञातानि च्यवनलिंगानि] the signs of the fall were known. **विद्दाणो** [D.] became pale.

64. 2. **उववाओ** [उपपातः] birth. 64. 6. **एद्दहमेत्तस्स** [एतावन्मात्रस्य] even of this much. **गुरुपडणीय-भावस्स दारुणो विवागो** [गुरुप्रत्यनीकभावस्य दारुणः विपाकः] the result of the feeling of hatred towards the preceptor is terrible. 64. 11. **परमपयसाहियाए किरियाए**—to the religious acts which help to attain the highest abode i. e. absolution. **खलिएसु** [स्खलितेषु] Over faults. **संचोएन्ति** [संचोदयन्ति] impels to pass over. 64. 12. **गुणवयणे** [गुणरत्नानि] the best of religious qualities. 64. 17. **किलिट्ठपरिणाम-परिणए** [क्लिष्टपरिणामपरिणताः] ripened for the worst result. 64. 18. **अणेगभवियं** [अनेकभविकं] of various births.

64. 19. **मिच्छत्तमोहं**—Wrong belief and infatuation; **बेमि** [ब्रवीमि] I speak. This form is often found in Sūtras, when the lecture is finished.

65. 1. **किंपज्जवसाणो** [किंपर्यवसानः] of what end. 65. 2. **थेवनियाणो** [स्तोकनिदानः] possessing small cause. 65. 4. **कुओ सयासाओ** [कुतः सकाशात्] Before whom i. e. from whom ? 65. 5. **मूयगावरणामाओ**

नियभाउणो [मूकापरनाम्न निजभ्रातु] from his brother possessing another name Mūka. 65. 10 अहेसि Aorist 3. pers Sing भू—was, 63 11 निच्चवावडो [नित्यव्याप्टत] always occupied in some activities. 65 12 अट्टज्झाणदोसेण [आर्तध्यानदोषेण] see तत्त्वार्थ० IX. 29 आर्तरौद्रधर्मशुक्लानि ॥ the ध्यानs are of 4 types (1) आर्त (2) रौद्र (3) धर्म (4) शुक्ल The आर्तध्यान is again divided into 4 parts (1) आर्तममनोज्ञाना सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३१ ॥ तत्त्वार्थ० IX=the first type of आर्तध्यान is the continuous meditation for the separation of the unpalatable, when the unpalatable thing has befallen (2) वेदनायाश्च ॥३२॥ ibid i e when the वेदना=the mental or physical misery comes up (3) विपरीत मनोज्ञानाम् ॥ ३३ ॥ ibid. when the palatable is snatched away. (4) निदानं च ॥ ३४ ॥ ibid This निदान आर्तध्यान is the meditation occasioned by a very strong determination to obtain an unacheived object due to the intensity of the allurement for its enjoyment. In brief, (1) अनिष्टसयोग–आर्तध्यान, (2) इष्टवियोग–आर्तध्यान, (3) रोगचिन्ता–आर्तध्यान, (4) निदान–आर्तध्यान 65 13 जाइसरण [जातिस्मरण] remembering the previous life 62 14 उवट्ठिए पिइदिवसए [उपस्थिते प्रीतिदिवसके] when the day of the festival arrived it can also be interpreted as पितृदिवसके i e 'the anniversary of the death of his father arrived' The former interpretation is accepted in the translation. 65 15 परिवेसणवेलाए

[परिवेषणवेलायां] At the time of serving. अवहरिय-मज्जारसंसाए mark the faulty order of the compound which is characteristic of Prakrita; also cf. वेलाइक्कम्मगिहवइमएण where too as a matter of fact the compound must be गिहवइवेलाइक्कमभएण. 65. 17. विससिओ कोलो [विशस्तः वराहः] the boar was killed. 65. 22. कसाएहिं [कषायैः] mental taints or impurities; they are 4—anger, pride, deceit and greed which obscure the spotless nature of the soul and cause it to wander in the cycle of worldly existence. 65. 22. अणुगम्पिय [अनुकम्पितं] trembled; mark क्=ग्.

66. 2. मोग्गरवावडग्गहत्था [मुद्गरव्यापृताग्रहस्ताः] possessing wooden hammers in their hands. 66. 4. अकामनिज्जराए [अकामनिर्जरया] The state of enduring hunger, thirst etc. without the will to destroy actions etc. i. e. by so doing the actions gradually wear away without the person willing it. 66. 11. पेच्छणयसमानस्य धिरत्थु संसारवासस्स fie upon the worldly existence which resembles a show ! धिरत्थु=धिक् धिक्; see सि. हे. ८. २. १७४. comment. 66. 13. पडिवन्नं मूयगवयं [प्रतिपन्नं मूकव्रतं] he took the vow of silence. 66. 16. चउणाणाइसयसंपन्नो [चतुर्ज्ञानातिशय-संपन्नः] accompanied with the special powers of the four types of knowledge. These are: (1) मतिज्ञान–the knowledge obtained through sense–organs and external objects; (2) श्रुतज्ञान -knowledge obtained

through scriptures. (3) अवधिज्ञान-it is the direct knowledge of the matter only fixed to a certain limit which can be obtained without the help of the senses, merely by the light of the soul (4) मन पर्यायज्ञान-mental knowledge, direct knowledge of another's thought about the matter This knowledge is higher than अवधिज्ञान and is dogmatically different. cf तत्त्वार्थ० 1 मतिश्रुतावधिमन पर्याय-केवलानि ज्ञानम् । Of course the केवलज्ञान comes only when this life ceases

66 19. वत्तव्वओ [वक्तव्य:] should be spoken. गिहालिन्दगनिविट्ठो [गृहालिन्दकनिविष्ट] sitting on the terrace of the house

67 4. सयकावयारचेइयंमि [शक्रावतारचैत्ये] in a sanctuary called S'akravatara 67 13. पुव्वभवाणुभावाए [पूर्वभवानुभावात्] on account of the impressions of the previous birth. 67. 14. सा पढम घारणेण इमे मे दुक्खं जायं—This is the answer to the original question started by the god in P 65 1. 6. केण वा कारणेण इमं ते दुक्खं? 67. 17. नियककुण्डलजुयलएण [निजककुण्डलयुगलकेन] by the pair of his own earrings. 67. 29. उक्कालिओ [D. कथित] told [cf. दे. ना. १.१०८.] 67 21 सिद्धायणकूडं [सिद्धायतनकूटं] the peak called सिद्धायतन

68. 4 सिलासंघायविवरेगदेसे [शिलासंघातविवरैकदेशे] in one part of a cave made by the heap of rocks. 68. 13. पव्वारूं (D) pale, haggard. 68. 19. सहयारा—mangoes.

69. 13. उद्धदेहियं—the funeral rites. 69. 14. बम्भलोए [ब्रह्मलोके] in the Kalpa–heaven by the name Brahmaloka. उवओगो [उपयोगः] the use of the special power of the self. 69. 15. ओहिणा[अवधिना] by अवधि knowledge, see Notes on P. 66. l. 16.

69. 17. अयण्डंमि [अकाण्डे] all of a sudden.

69. 17–21. contains the description of the disease.

70. 1. उवन्नत्थं सव्वसारं [उपन्यस्तं सर्वसारं] all the wealth was offered. 70. 2. पच्चक्खाओ वेज्जेहिं [प्रत्याख्यातो वैद्यैः] he was given up as beyond the hope of cure by physicians. 70. 6. विद्दाणा (D.) became sorry, dejected. चएमि [D. शक्] am able सि. है. ८.४.८६. 70. 6. पत्तीओ [पत्न्यः] wives. 70. 9. गोणत्तओ (D.) the instrument bag of a physician.

70. 12. खसर (D.) itches. 70. 17. किच्छसज्झो [कृच्छ्रसाध्यः] difficult to be brought under control.

70. 19. नियाणं च दुविहं हवइ etc. the S'abara physician who is none but the god born of the soul of As'okadatta, is preaching religion to Arahadatta. He says that the root-cause of the disease is of two kinds viz. of this world and of the next world. The disturbance of the three humours namely वात, पित्त and कफ causes the physical trouble. The heavenly root-cause of the disease is मिथ्यात्व in main i.e. the false be-

lief 70. 24 पहाणभावओ [प्रधानभावतः] in main, principally

71 1 समुप्पन्नसम्मत्तभावेण पइदिवसमेव आसेवियव्वाइं नाणचरणाइं—one in whom the right belief is produced should follow right knowledge and right conduct cf. तत्त्वार्थ० Chap I 1. सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ।

71 2 पोरुसि [पौरुषी] the quarter of the day denoted by the shadow of a man A day and a night are each divided into four quarters, each consisting of about three hours. 71 3 जिणवयणसज्झाओ [जिनवचनस्वाध्याय] the study of the words of Jinas i e scriptures 71 4 मणवयणकायजोगेहिं—by the activities of mind, speech and body. cf तत्त्वार्थ० VI 1 कायवाङ्मनःकर्म योग. ॥ It is of two types शुभ and अशुभ; the other name for this is आस्रव cf तत्त्वार्थ० VI 2 स आस्रव ॥

71 5-10 contains the vows and general rules to be observed by the devout 71 10 आरंभो [आरंभ] a sinful activity cf तत्त्वार्थ० VI 9

71. 11. भवजलोयर [भवजलोदर] the dropsy in the form of worldly existence

71 20 अकल्लाणमित्ताणं—to those who are not the friends to bring about the highest good cf समराइच्चकहा भव १ गाथा ४० (My Edition P. 13. L

14–15). चोएइ जो धम्मे जीवं विवहेण केणइ नएण । संसारचारयगयं सो नणु कल्लाणमित्तो त्ति ॥ 71. 23. आलिहियं वेज्जेण मन्तमण्डलं—the physician drew the magic-circle with incantations.

72. 2. ठइओ [स्थगितः] bound him tight; covered him closely. 72. 2. माइत्थाणविज्जा [मातृस्थानविद्या] the lore of the places of goddesses; i.e. he with incantations allotted space on the magic-circle to certain titular goddesses in order to avert the influences of diseases. Even at present the installation of Chandikā or Ambikā and such other goddesses are made to avert evil influences.

72. 2. देवसत्तीए कोलाहलीकओ एसो–On account of his own celestial powers, he made him raise cries. 72. 3. मोयावेऊण अक्कन्दभेरवे—having made him give out terrible cries. लोट्टाविऊण—having made him wallow. जम्बालकलमलओ—On account of the moss and dirt; this goes with अइभीसणो देहेण and दुरहिगन्धिणा देहेण going with मायावाही.

72. 16. पेच्छ ऽप्पणोच्चयं महापावकम्मवाहिं [प्रेक्षस्व आत्मीयं महापापकर्मव्याधिम्] See now your own disease arising out of great sinful actions. The translation 'left within your sight' and the संस्कृतछाया–प्रेक्षणोच्चक should be corrected. Cf. सि. हे. ८. २. ४९. युष्मदस्मदोञ एच्चयः ।. Here it is उच्चयः ।

73. 1. एगन्तनिप्पच्चवायं [एकान्तनिष्प्रत्यवायं] absolutely without any obstacle.

- 73, 3 मत्ता [मात्रा] a measure 73. 19–23. पव्वइऊ दव्वओो ण रूण भावओो–he took the renunciation, in form but not in spirit

74.11. उप्पव्वइओ[उत्प्रव्रजित] left off the renunciation. 74 24. चिकिच्छामि पक्कसिं[चिकित्सामि एकश.] I shall once diagnose him सि हे ८ २ १६२. एक्कसि=एकदा, in अपभ्रंश, सि. हे ८ ४. ४२८ = एकश।

75 2. पच्छिमा खेड्डिया [पश्चिम प्रयोग] last treatmant. The S'abara physician then gives him his bag of instruments and takes him along with him Then follow five parables, (1) A forest conflagration, (2) Walking in thorny bushes leaving aside the right road, (3) The idol of a Vyanavyantara, a demi–god turning up–side down, (4) A hog who abandoned the good rice–food and always turned towards the filth, (5) The bull, who, abandoned good grass and for the greed of few Durva straws risked his life 75. 10 वंसुप्फुट्टणसद्दो [वंशोस्फोटनशब्द] a sound of the cracking of bamboos दिट्ठिदुक्खया [दृष्टिदु खका] painful to the sight 75 15 किमेत्तिय वियाणासि [किमेतावद् विजानासि] Do you understand this much 75 19 तुण्हिक्को [तुष्णिम्] silent

76. 1 अणेगवसणसावयसंकुल [अनेकव्यसनश्वापदसंकुल] infested with wild beasts in the form of a number of difficulties 76 4 अच्चिज्जमाणो [अर्च्यमान] being worshipped 76 7 हेट्ठामुहो [अधोमुख] with the face downward. उवरिहुत्तो [उपरि+अभिमुख] turned

upward. हुत्तो=अभिमुखः । cf. सि, हे. ८. २. १५८. अभिमुखार्थेन हुत्त–शब्दो भविष्यति । 76. 6. कीस [कीदृश] in the sense of 'why'; see सि. हे. ८. ३. ६८. कीणो । कीस । कम्हा–कस्मात्। 76. 10. पडुच्च [प्रतीत्य] having known. 76. 18. कणियकुण्डए [कणिकाकुण्डकान्] rice along with chaff; while quoting उत्तराध्ययन XII (?) कणकुडगं चइत्ताणं विट्ठं भुञ्जई सूयरो । पाइयसद्दमहण्णवो of Pt. Hargovinddas seems to imply some rice preparation—a meaning I have taken in the translation; but according to आयरङ्गसुत्त II उद्देश. last para; कणं वा कणकुण्डगं वा etc. gives 'Corn with chaff' as the meaning which seems proper.

77. 1. छेत्तन्तरोवारियावूरदेसट्ठियविमुक्कजुंजुमयचारी [क्षेत्रान्तरापवरितादूरदेशस्थितविमुक्तजुंजुमयचारी] leaving aside Juniumaya grass which was not very far, being only removed by one field जुंजुमय–cf. Guj जींजवो–a kind of grass of superior kind. 77. चारी = grass. cf. Guj. चार. दुरूव्वा [दूर्वा] A kind of grass Guj. दरो. 77. 3. अज्झवसाएण [अध्यवसायेन] by a determination. 77. 20. परियायन्तरगओ [पर्यायन्तरगतः] having taken another form.

78.7–4. ता न एवं अणब्भत्थकुसलमूलाणं विराहयाणं च एवं बुद्धि हवइ [तावत् न एवं अनभ्यस्तकुशलमूलानां विराधकानां च एवं बुद्धिः भवति] Now such an idea does not come to the violators who have not studied the fundaments of the highest good. विराहयाण [विराधकानां] of the violators of right belief, knowledge and

conduct. 78. 9–10. न च . निव्वहइ–two न's affirm the statement निव्वहइ [निर्वहति] bring about , 78 , 19. अहिज्जियं सुत्तं [अधीत सूत्र] The Sūtras ,or scriptures were learnt 78 29 . एगल्लविहारपडिवत्तिजोग्गय [एकाकिविहारप्रतिपत्तियोग्यताम्] the fitness for the observance of moving alone. पडिवत्ति—knowledge, aquirement, पडिमा [प्रतिमा] monastic observance; monastic vow 78. 23 भावियाओ भावणाओ [भाविता भावना] here the reference is to 25 भावनाs of 5 महाव्रताs. These भावनाs help to put in force in the concrete way 5 महाव्रतs तत्त्वार्थ VIII 3. commentary defines तद् (व्रत) स्थैर्यार्थंभावना पञ्च पञ्च। See for details in my notes on समराइच्चकहा भ १.२. P 150 Translate He fulfilled the ideal ways of conduct

79 13 छिन्नकण्ण कण्ठाहरण—a necklace with a broken string. कङ्कण is used for ' string ' or ' a jewel ' in general see Apte's Sanskrit Dictionary. Prof Jacobi's interpretation is adopted here

79. 15 विवित्तयाए उज्जाणस्स [विवक्ततया उद्यानस्य] On account of the loneliness of the garden

79 16. चण्डसासणेण राइणा [चण्डशासनेन राज्ञा] चण्डशासन may be a proper name or an adjective of राइणा meaning ' whose punishments are terrible '

79 17 सुए [श्व] tomorrow, the author means ' yesterday ' = ह्य = हिओ

80. 10. अहासंनिहियदेवयानिओएण [यथासंनिहितदेवता नियोगेन] by the order of gods who were duly near.

80. 19. पलाणा [पलायिता] fled away.

81. 12. विम्हयक्खित्तहियएण [विस्मयाक्षिप्तहृदयेन] by him whose heart was struck by astonishment. 81. 14. ण सक्कुणोमि आचिक्खिउ [न शक्नोमि आख्यातु] am not able to tell 81. 25. सच्चाहिसन्धी [सत्याभिसन्धिः] worthy of trust; 81; 24. पुरिससारमेओ [पुरुषसारमेयः] a dog in the form of a man.

82. 5. पच्छाणुयावाणलदड्ढकम्मिन्धणो [पश्चादनुतापानलदग्धकर्मेन्धनः] Whose faggots in the form of actions were burnt by the fire of repentence. See the characteristic repetition of tautalogous expressions like पश्चात् and अनु.

82. 11. सव्वविग्घविघाययं चरुकम्मं—the ceremony of offering oblation which would destroy all obstacles. 82. 12. चउप्पहथण्डिलंमि [चतुष्पथस्थण्डिले] In a clean place where four roads meet. विइण्णा [वितीर्णा] were given i.e. were posted. 82. 13. णिस्सियकड्ढियासिणो [निशितकृष्टासयः] mark the irregular order of the compound; with sharp swords drawn.

82. 16. सिवारावसमणन्तरं [शिवारावसमणन्तरम्] just after the cries of jackals. समणन्तरम् has the same sense as अनन्तरम्, [cf. धरणसमुद्दपडणसमणन्तरमेव P. 45. line. 12.] Some interpret 'After the pacification of the auspicious sounds.' Regularly सिवारावसमणणन्तरं

should be read according to the latter interpretation which is not in the text Hence it is unacceptable.

83. 3. चिट्टालिऊण [D] having polluted cf सि हे ८ ४. ४२२. illustration 2 83 7 मइन्देण [मृगेन्द्रेण] by a lion. धूम्मप्पहाए [धूमप्रभायां] in the hell called धूमप्रभा cf. तत्त्वार्थ III 1. रत्नशर्करावालुकाधूमतमोमहातम प्रभा भूमयो घनाम्बुवाताकाशप्रतिष्ठा सप्ताधोऽध ॥ For details read the commentary on this Sūtra. धूमप्रभा is the 4th hell in the order

83. 8 निरयपुढवीए—In the hell-world सत्तरससागरोवमठिई [सप्तदशसागरोपमस्थिति,] with the life extending to 17 सागरोपम's सागरोपम is the measure of time to fix the age of gods and hell-beings, which is equal to ten क्रोडाक्रोडी पल्योपम, the number of figures in it is of 47 figures 83. 1. सलेहण [संलेखना] fasting. 83.10. पायवगमणं [पादपोपगमन] A form of संथार (taking a seat unto death) austerity accompanied with fasting in which one meets death by concentration in which he remains motionless like a tree.

शब्दकोषः ।

1. संस्कृत equivalent is between square brackets.

2. Two numbers after the Sanskrit equivalent are respectively of the page and the line.

3. D. = Des'i Word; (N.) = Notes; (C) = Comments; सि. है. = सिद्धहेमचन्द्र; दे. ना. = देशीनाममाला.

अइक्कन्त [अतिक्रान्त] 5 4. elapsed, passed away

अइगय [अतिगत] 42 6 went

अइगअ [अतिगत] 6 9 gone beyond

अइदूर [अतिदूर] 12 17 very far

अइपभूओ [अतिप्रभूत] 37 6 very much

अइप्पहार [अतिप्रहार] 10. 23 a deep wound

अइभीसण [अतिभीषण] 72. 5 very terrible

अइरेग [अतिरेक] 48 13 excess

अइरेय [अतिरेक] 13 15 excess

अइवेयणा [अतिवेदना] 62 18 great misery

अइसअ [अतिशय] 29 18. excess

अईय [अतीत] 18 17. previous

अईव [अतीव] 4 2 very much

अउव्व [अपूर्व] 49 23. not seen before

अओ [अत] 7. 4 hence

अकज्ज [अकार्य] 19 8 an improper act

अकहणिज्ज [अकथनीय] 9. 9 not worthy to be told

अकामनिज्जरा [अकामनिर्जरा] 66 4 (N).

अक्कन्द [आक्रन्द] 72 3. cry

अक्खर [अक्षर] 32 15. a word

अग्ग [अग्र] 12. 16 a front part

अग्गि [अग्नि] 22 3. fire

अग्घिओ [अर्चित] 37. 18. worshipped

अङ्किय [अङ्कित] 38. 22. marked

अङ्ग 25. 2. a particle

√ अङ्गीकर [अंगीकृ] 24. 9. to accept

अचिन्त [अचिन्त्य] 10. 20. incomprehensible

अचिन्तणीयया [अचिन्तनीयता] 5. 17. incomprehensibility

अचिन्तया [अचिन्तनीयता] 14. 10. incomprehensibility

अच्चन्त [अत्यन्त] 9. 4. much, exceedingly

अच्चाहिय [अत्याहित] 11. 5. a calamity

अच्चिज्जमाण [अर्च्यमान] 76. 4. being worshipped

अच्चिय [अर्चित] 41. 18. worshipped

√ अच्छ [अस्] 60. 2. to be

अच्छरा [अप्सरा] 63. 11. a celestial damsel

अच्छि [अक्षिन्] 47. 4. an eye

अजोग्ग [अयोग्य] 49.1. unfit

अज्ज [अद्य] 7. 19. to-day

अज्ज [आर्य] 48. 13. a term of respectful address

अज्जउत्त [आर्यपुत्र] 22. 19. a term of respectful address by a wife to the husband

अज्जव [आर्जव] 25. 22. straightforwardness

अञ्जिअ [अञ्जित] 25. 1. besmeared

अज्जिय [अर्जित] 6. 20. earning

अज्झवसाय [अध्यवसाय] 77. 3. determination

अट्टज्झाण [आर्तध्यान] 65. 11. the meditation

5 following, obeying

अणुवरोह [अनुपरोध] 39. 14 without objection

अणुसासिय [अनुशासित] 7 11 advised

√ अणुहव [अनु+भू] 36 17. to experience

अणेग [अनेक] 76 1. many

अणेगभविय [अनेकभविक] 64 18 of many births

अणेय [अनेक] 20 7. many

] 7 16

[illegible]ंथिन] 46. his own

[illegible]

अत्थ [अर्थ] 56 17. money

अत्थ [अर्थ] 4. 13 an acquisition, wealth

अत्थ [अर्थ] 71 4 object

° अत्थ [अर्थ] 13. 12 for

अत्थमिअ [अस्तमित] 38. 15 set

अत्थि [आपन्न] 4 11. a needy men

अत्थुय [आस्तीर्ण] 47 1. spread

अदेन्त [अ+दयत] 37 2 not giving

अदोसयारी [अदोषकारिन्] 15 11 innocent

अद्ध [अर्ध] 12 15 half

[illegible]अद्धभरह [अर्धभारत] 64. 2 the half of India

[illegible] [अधर्म] 4 1. irreligion

[illegible] [अनिहत] 56 21

अणासाइऊण [अनासाद्य] 77. 4. having not obtained

अणाहत्तण [अनाथत्व] 62. 5. the state of being without a master

अणीणिय [D. अनीत] 25. 9. not led

अणुकम्पिय [अणुकम्पित] 65. 22. trembled

अणुग्गह [अनुग्रह] 7. 18. favour

अणुग्गिहीअ [अनुगृहीत] 53. 3. favoured

अणुच्चिट्ठिय [अनुष्ठित] 41. 6. performed

अणुच्चिय [अनुचित] 21. 4. unfit

√ अणुजाण [अनु+ज्ञा] 63. 1. to permit

अणुजाणिअ [अनुज्ञात] 78. 22. permitted

√ अणुट्ठव [अनु+स्थापय्] 28. 13, to leave behind

अणुट्ठाण [अनुष्ठान] 5. 14. observation of a vow

अणुबन्ध [अनुबन्ध] 51. 19. a tie, a bond

अणुबन्ध [अनुबन्ध] 50. 14. insistence

√ अणुन्नव [अनुज्ञापय्] 59. 6. to get permitted

अणुन्नाय [अनुज्ञात] 63. 2. permitted

अणुमन्निअ [अनुमत] 37. 9. agreed

अणुमय [अनुमत] 62. 10. agreed

अणुयाव [अनुताप] 63. 1. repentence

अणुराअ [अनुराग] 82. 4. love

√ अणुवत्त [अनुवृत] 24. 24. 2. to follow

अणुवत्ति [अनुवृत्ति] 49.

5 following, obeying

अणुवरोह [अनुपरोध] 39 14 without objection

अणुसासिय [अनुशासित] 7 11 advised

√ अणुहव [अनु+भू] 36 17 to experience

अणेग [अनेक] 76 1. many

अणेगभविय [अनेकभविक] 64 18 of many births

अणेय [अनेक] 20. 7. many

अत्त [आत्मन्] 7 16 one's self

अत्तट्ठिय [आत्मार्थित] 46 2 made his own

अत्तलद्धिय [आत्मलब्धिक] 60 3. one who gets his alms himself

अत्ताण [आत्मन्] 7. 17. self

अत्थ [अर्थ] 56 17. money

अत्थ [अर्थ] 4 13 an acquisition, wealth

अत्थ [अर्थ] 71. 4. object

° अत्थ [अर्थ] 13. 12. for

अत्थमिअ [अस्तमित] 38. 15 set

अत्थि [आयन्] 4 11. a needy men

अत्थुय [आस्तीर्ण] 47. 1. spread

अदेन्त [अ+ददत] 37 2 not giving

अदोसयारी [अदोषकारिन्] 15 11 innocent

अद्ध [अर्ध] 12 15. half

अद्धभरह [अर्धभारत] 64 2 the half of India

अधम्म [अधर्म] 4 1. irreligion

अनियत्त [अनिवृत्त] 56 21.

not turned back

अनुग्गह [अनुग्रह] 62. 8, favour

अन्तरिअ [अन्तरित] 13. 4. hidden

अन्तरेणं 21. 22. without

अन्तेवासिण [अन्तेवासिन्] 59. 12. a pupil

अन्दोलेन्त [आन्दोलयत्] 42. 5. swinging, rocking

अन्धयार [अंधकार] 25. 21. darkness

अन्धारया [अन्धकारता] 23. 23. darkness

अन्न [अन्य] 25. 16. another

अन्नत्थ [अन्यत्र] 29. 9. elsewhere

अन्नदा [अन्यदा] 9. 3. on some other occasion

अन्नया [अन्यदा] 6. 1. on some other time

अन्नहा [अन्यथा] 8. 2. otherwise

अन्नाण [अज्ञान] 35. 1. ignorance

अन्नेसण [अन्वेषण] 48. 2. a search

अन्नोन्न [अन्योऽन्य] 17. 14. mutual

अपच्छ [अपथ्य] 70. 21. unwholesome

अपडिबन्धया [अप्रतिबन्धता] 61.14. non-attachment

अप्प [अल्प] 11. 16. small, little

अप्पणोच्चय [आत्मीय] 72. 16. belonging to himself (N.)

अपत्थाव [अप्रस्ताव] 26. 5. improper occasion

अप्पमत्त [अप्रमत्त] 23. 3. careful

अप्पाणय [आत्मक] 58. 2. one's self

अबालिस [अबालिश] 45. 23. not a fool

अबोह [अबोध] 59. 21 ignorance

अबोहि [अबोधि] 64. 4 ignorance

अब्भङ्गिअ [अभ्यङ्गित] 46. 21. was made to take bath

अब्भत्थणा [अभ्यर्थना] 4 4 a request

अब्भन्तर [अभ्यन्तर] 8 12, within

अब्भहिय [अभ्यधिक] 15. 14 much

√अब्भुट्ठ [अभि+उद्+स्था] 14. 6, to receive, to welcome

अब्भुट्ठिअ [अभ्युत्थित] 7. 11 welcomed, received

अब्भुद्धरिअ [अभ्युध्दृत] 7. 1 lifted up, made prosperous

अबम्भ [अब्रह्म] 72 6. want of celibacy

अभग्ग [अभग्न] 4 13 unbroken, continuous

अभद्दय [अभद्रक] 59. 16 not good

अभव्व [अभव्यक] 35 12. one is who is averse to absolution

अभिमुह [अभिमुख] 69. 23 opposite, face to face

अभिहाण [अभिधान] 23 3 a name

अमय [अमृत] 25 17. nectar

अमरिस [अमर्ष] 51 14 anger

अम्मापिइ [मातापितरौ]36 5 parents

अम्हारिस [अस्मादृश] 92. 12 like us

अयगर [अजगर] 20 21 a python

अयण्डम्मि [अकाण्डे] 69 17 all of a sudden

अयाणमाण [अजानत्] 40 23 not knowing

अयाल [अकाल] 19. 24. improper time

अरणीपओअ [अरणीप्रयोग] 38. 16. the process of rubbing the blocks of Arani-wood for lighting fire.

अरइ [अरति] 63. 16. dejection

अरिमद्दण [अरिमर्दन] 4. 1. one who crushes his enemies

अलत्तय [अलक्तक] 47. 17. a red dye

अलिय [अलीक] 25. 22. falsehood

अलुद्ध [अलुब्ध] 4. 4. not greedy

√ अवक्कम [अव+क्रम्] 27. 25. to move

अवक्खंद [अवस्कन्द] 10. 4. an attack

अवगाढ 63. 10. bathing

अवणय [अवनत] 34. 25. bent down

अवणिज्जन्त [अपनीयमान] 44. 2. being removed

अवणीय [अपनीत] 22. 7. removed

√ अवणे [अप+नी] 7o. 11. to remove

अवणोयण [अपनोदन] 22. 4. removing

अवत्थन्तर [अवस्थान्तर] 10. 12. another condition

अवयार [अपकार] 32. 18. ingratitude

अवयार [अवतार] 13. 20 an incarnation

अवर [अपर] 8. 17. another

अवराह [अपराध] 28. 4. a fault

√ अवरुण्ड [D.] 18. 24. to embrace

√ अवलोय [अव+लोकय्] 10. 18. to observe

अवलोयण [अवलोकन] 44 4 seeing

अवसाण [अवसान] 45 14 an end

अवस्स [अवश्यम्] 7. 15 certainly

अवहरिअ [अपहृत] 51 18 brought, carried

अवहरिय [अपहृत] 10 5 kidnapped

अवहाण [अवधान] 41 14 attention

अवहार [अपहार] 80 5 taking off

√ अवहीर [अव+धीरय्] 60 11 to disregard

अवावाइअ [अव्यापादित] 8. 20 without being killed

अवि [अपि] 18 13 even

अविन्नाय [अविज्ञात] 18 15. unknown

अविवाउग [अविवादक] 51 7. one who does not contest the claim

अविवेग [अविवेक] 76. 17 want of discrimination

अविसअ [अविषय] 28 6 not the ground

√ अवे [अप+इ] 70 18 to go away

√ अवेक्ख [अप+ईक्ष्] 28 21 to expect

अव्वत्त [अव्यक्त] 21. 18 indistinct

असणी [अशनि] 28 26. a thunderbolt

असद्द [अशब्द] 14 4 indistinct

असमत्थ [असमर्थ] 13 14 unable

असयालम्बण [असदालम्बन] 57 23 false supports

असिट्ठ [अशिष्ट] 24 8 incivil

असुइय [अशुचिक] 76. 16. impure

असुहय [असुखक] 7. unpleasing

असेस [अशेष] 41. 19. all

असोयव्वभासी [अश्रोतव्य-भाषिन्] 72. 5. speaking what is unworthy to hear

असंजाय [असंजात] 9. 6. unfledged

असंपज्जमाण [असंपद्यमान] 68. 12. not being obtained

असंपाइय [असंपादित] 68. 15. not obtained

असंतुट्ठ [असंतुष्ट] 4. 5. dissatisfied

अह [अथ] 6. 11. now

अहन्नया [अधन्यता] 76. 6. misfortune

अहम्म [अधर्म] 3. 2. irreligion

अहवा [अथवा] 47. 19. or

अहाउय [यथा+आयुः] 4. 15. according to the fixed period of life

अहाउक्खय [यथायुःक्षय] 63. 8. the completion of the due period of life

अहासन्निहिय [यथासंनिहित] 80. 10. as were near

अहासंजमं [यथासंयमं] 59. 10. with proper constraint

अहिओय [अभियोग] 35. 12. casting a slur (N.)

अहिगय [अधिगत] 4. 5. obtained, possessed

अहिघाय [अभिघात] 17. 5. a stroke

अहिज्जिय [अधीत] 78. 19 learnt

अहिट्ठिअ [अधिष्ठित] 53. 6. presided by

अहिणव [अभिनव] 11 10. new

अहिनिवेस [अभिनिवेश] 8 1 a resolution

अहिप्पाअ [अभिप्राय] 7. 12 an opinion

अहिप्पेय [अभिप्रेत] 34. 7 desired

अहिभूय [अभिभूत] 21 12 overpowered

√ अहिमन्तय [अभि+मन्त्रय्] 71 25 to speak

अहिमय [अभिमत] 45 6 respectful, co-urteous

अहिमाणी [अभिमानिन्] 27 18 proud

अहिमुह [अभिमुख] 41 2 towards

अहिय [अधिक] 4 8 much

अहिय [अहित] 71. 4 unbeneficial

अहिययर [अधिकतर] 8. 12 much more

अहिराम [अभिराम] 31 9 beautiful

अहिलसिय [अभिलषित] 23 25 a thing desired

अहिलास [अभिलाष] 77. 3 a desire

अहिव [अधिप] 35 22. a lord

√ अहिसिञ्च [अभि+सिच्] 4 21 to sprinkle

अहोपुरिसिय [अध पुरुषता] 7 3 the state of being a low man

अहोरत्त [अहोरात्र] 38 10 day and night

अंसुमाली [अंशुमालिन्] 38 19 the sun

°आइअ [आदिक] 35 6 beginning from

आत्थिण्ण [आस्तीर्ण] 31.18 scattered over

√ आइस [आदिश्] 14 18 to order

आउ [आयुः] 83. 12. life

√आउच्छ [आ+पृच्छ्] 8. 23. to beg permission

आउल [आकुल] 41. 17. full of

आउसो [हे आयुष्मन्] 57. 24. oh, long-lived one

आओ [आहो] 47. 8. a particle to show an alternative

आओहण [आयोधन] 10. 8. a battle

आकरसिय [आकर्षित] 54. 5. attracted

आक्खित्त [आक्षिप्त] 55. 12. flushed

आगअ [आगत] 10. 2. came

आगइ [आकृति] 9. 10. a shape

आगड्ढिअ [आकर्षित] taken up

आगन्तुग [आगन्तुक] 61. 21. a new comer

आगम्पयन्त [आकम्पयत्] 38. 2. shaking

आगइ [आकृति] 45. 5. a shape

आघोसिय [आघोषित] 80. 4. proclaimed

√आचिक्ख [आ+चक्ष्] 2. 8. to tell

आचक्खियव्व [आख्यातव्य] 18. 20. worthy to be spoken

आणत्ती [आज्ञप्ति] 71. 23. an order

आणन्दिय [आनन्दित] 43. 10, pleased

आणयकप्प [आनतकल्प] 4. 14, the Kalpa-heaven called Anata

√आणयण [आनयन] 13. 13. bringing

आणव [आ+ज्ञापय्] 7. 15. to order

आणा [आज्ञा] 49 2 an order

आणिअ [आनीत] 75 1 brought

आणीय [आनीत] 14 8. brought

√आणे [आ+नी] 22 20 to bring

आभोइय [आभोगित] 69 15 known

आमगब्भपाय [आमगर्भप्राय] 7 17 like an unripe foetus

आम [आम] 48 17, an indeclinable

आयइ [आयति] 73, 21. future

आयड्ढण [आकर्षण] 41. 21. pulling down

आयड्ढिय [आकृष्ट] 31 2 drawn

√ आयण्ण [आ+कर्णय्] 13 2, to hear

आयण्णण [आकर्णन] 44. 8 hearing

आयण्णिय [आकर्णित] 50 1 heard

आयत्तीकय [आयत्तीकृत] 62 15- taken under his control

आययण [आयतन] 55 3 a place

√ आयर [आ+चर्] 56. 18. to practise, to follow

आयरिय [आचार्य] 56. 12 a preceptor

आयरिय [आचरित] 19 23. practised

आरक्खिय [आरक्षक] 15 a 19. a policeman

आरद्ध [आरब्ध] 41 13 begun

आरम्भ 57 1 sinful activity

आराव 82 16. a sound

आरोग्ग [आरोग्य] 72. 51. good health

आरोविय [आरोपित] 15

3. placed

आल [D.] 29. 1. a calumny

आल [D.] 51. 9. a false imputation

आलअ [आलय] 15. 18. a residence

आलद्दायग [आलदायक] 51. 11. an accuser

आलाव [आलाप] 42. 2. singing

आलिद्ध [D. आश्लिष्ट] 21. 5. embraced, covered over

आलिन्दग [आलिन्दक] 66. 19. a terrace

आलिहिअ [आलिखित] 71. 23. drawn

आलोइअ [आलोचित] 63. 8. confessed a sin

आलोइय [आलोचित] 6. 16. thought about

आलोच्चिय [आलोचित] 46. 22. thought, consulted

आलेक्ख [आलेख्य] 44. 15. painting

आवइ [आपद्] 21. 8. difficulty

आवडिय [आपतित] 10. 7. took place

आवन्नसत्ता [आपन्नसत्त्वा] 13. 9. pregnant

आवया [आपद्] 29. 14, calamity

आवज्जिय [आवर्जित] 46. 1. won over

आवाय [आपात] 7. 9. a result

आवाअ [आपात] 17. 18. an attack

आवासिअ [आवासित] 15. 2. encamped

आवूरण [आपूरण] 34. 13. fulfilment

आसय [आशय] 15. 7. a motive

आसव [आस्रव] 56. 21. influx of actions

आसंक [आशंका] 49.

16 a doubt

आसेवण [आसेवन] 58 13 practising

आसेवियव्व [आसेवितव्य] 71 1. should be followed

√ आहार [आ+हृ] 22 14 to eat

√ आहिण्ड [आ+हिण्ड्] 5 13 to walk

इओ [इत] 4 14 here

इट्ठ [इष्ट] 37 12 desired

इट्ठा [इष्टिका] 50 22 a brick

इट्टया [इष्टिका] 38 22 a brick

इत्थि [स्त्री] 28 20 a woman

इत्थियत्ता [स्त्रैत्र] 5 15. the state of being a woman

इत्थिया [स्त्री] 13 16 a woman

इन्दजाल [इन्द्रजाल] 47. 8 a magic show

इन्दिय [इन्द्रिय] 57 17 an organ of sense

इयर [इतर] 8 15 another

इयाणिं [इदानिम्] 34 16 at present

इसि [ऋषि] 60. 9 a sage

इहइ [इह] 11. 7 here

इहलोग [इहलोक] 64. 8 this world

ईइस [ईदृश] 10 14. of this sort

ईसाण [ईशान] 63 9. the name of a heaven

ईसिं [ईषत्] 54. 7 little, 33 2 lightly

उक्कड [उत्कट] 44. 1 powerful

उक्कण्ठिय [उत्कण्ठित] 43. 10. made anxious

उक्कत्तिय [उत्कर्तित] 31. 20. torn

उक्खित्त [उत्क्षिप्त] 80. 3. raised up

उग्गअ [उद्गत] 28. 18. rose

उग्गम [उद्गम] 4. 8. blossoming, advent

उग्गय [उद्गत] 10. 18. grown

उग्घाअ [D.] 31. 8. a heap

√ उग्घाड [उद्+घाटय्] 61. 2. to open

उच्चिय [उचित] 5. 8. fit

उच्चलिअ [उच्चलित] 11. 9. started

उच्चिंध [उच्चिह्न] 43. 14. bearing the prominent marks.

उच्छल्लत [उत्सरत्] 42. 1. rising high

उच्छलिय [उत्सारित] 41. 15. thrown up

उच्छंग [उत्संग] 43. 20. a lap

उच्छाह [उत्साह] 39. 22. zeal

उज्जय [उद्यत] 62. 21. to be prepared

उज्जाण [उद्यान] 56. 5. a garden

उज्जोय [उद्योग] 59. 9. attempt

उज्झियव्व [उज्झितव्य] 57. 4. must be abandoned

उट्ठाइअ [उत्स्थापित] 80. 11. raised

उट्ठिअ [उत्थित] 14. 12. got up

उट्ठिया [ओष्ठिका] 25. 4. the hollow beneath the lips (?) (N.)

°उड [पुट] 16. 9. folding

उण [पुनः] 5. 19. again

√ उत्तम्म [उद्+तम्] 11.

15 to feel miserable

उत्तरावह [उत्तरापथ] 8 17. a northern country

उत्तरामुहं [उत्तरामुखं] towards north

उत्तरीअ [उत्तरीय] 4 19 an upper garment

उत्तिमंग [उत्तमाङ्ग] 13 7 a head

उत्थरिय [अवस्तृत] 63. 14. came upon

उदअ [उदय] 63 6 rise

उदय [उदक] 14 8 water

उदासीणय [उदासीनक] 51 20 indifferent

उद्दाम 41 19. freely growing

उद्दिसिऊण [उद्दिश्य] 39 17. referring to

उद्देस [उद्देश] 16. 4 a place

उद्देहिय [उपदेहिका D] 30.25 white ants

उद्ध [ऊर्ध्व] 12 15 high

उद्धदेहिय [ऊर्ध्वदेहिक] 69. 13 a ceremony after death

उद्धुर 17 6. mad

उपादेअ [उपादेय] 58 2 a thing worthy to be accepted

उप्पव्वइअ [उत्प्रव्रजित] 74 11 left off the life of a recluse

उप्पंक [D] 32 6. a collection दे. ना १ १०६

√ उप्पाअ [उत्+पाद् causal of पद्] 37 1. to produce

उप्पाइअ [उत्पादित] 10. 5 produced, happened

उप्पाय [उत्पात] 9. 4. an upward jump

°उप्पायणी [उत्पादिनी] 47. 14. producer

उप्फुट्टण [उत्स्फोटन] 75. 10. cracking

उप्फालिअ [D.] 67. 20. told सि. हे. ८. २. १७४.

उप्फुल्ल [उत्फुल्ल] 13. 19. blossomed, fully wide

उप्पेहड [उद्भट D.] 43. 14. steep दे. ना. १. ११६.

उब्भड [उद्भट] 31. 12. raised

उब्भन्त [उद्भ्रान्त] 44. 8. struck with terror

उम्मग्ग [उन्मार्ग] 47. 12, a wrong path

उम्मूलन्त [उन्मूलयत्] 38. 3. uprooting

उयअ [उदक] 10. 23. water

उयन्त [उपान्त] 17. 5. a side

उयय [उदय] 21. 9. rise

उयर [उदर] 4. 22. stomach

उरूया [ऊरु] 82. 18. chest

°उल [कुल] 20. 20. a collection

उल्लय [आर्द्र] 38. 22. wet

उवओग [उपयोग] 69. 14. a higher consciousness

उवगणिय [उपगणित] 53. 7. counted

उवगय [उपगत] 59. 7. gone

उवगूढ [उपगूढ] 42. 2 embraced

उवङ्ग [उपांग] 77. 5. a sub-limb

उवचिय [उपचित] 44. 8. gathered

उवज्जण [उपार्जन] 4. 5. earning

उवज्जिअ [उपार्जित] 6. 21. earned

√ उवज्जिण [उप+अर्ज्] 37. 7. to earn

उवट्ठिअ [उपस्थित] 65 14 came up

उवट्ठिय [उपस्थित] 18. 4. stood near

√ उवणिमन्त [उप+निमन्त्रय्] 55 4 to invite

उवणिय [उपनीत] 42 4 brought

√ उवणे [उप+नी] 11 2 to bring

उवद्दव [उपद्रव] 3 2 a calamity

उवभुत्त [उपभुक्त] 65. 13 enjoyed

उवयार [उपचार] 35. 20 courtesy

उवरत्त [उपरक्त] 63. 13 faded, lost colour

उवरि [उपरि] 76. 6. above

उवरोह [उपरोध] 28. 10. obdience

√ उवलक्ख [उप+लक्ष्] 9, 7 to observe

उवलद्ध [उपलब्ध] 18 10. obtained

उवलम्भ [उपलाभ] 44 23 acquisition

उववण [उपवन] 57 9 a garden

उववन्न [उपपन्न] 5 16 born

उववाअ [उपपात] 63. 20 birth

उवविट्ठ [उपविष्ट] 4. 17 sitting, sat

उवसग्ग [उपसर्ग] 59. 17. a calamity

उवसन्त [उपशान्त] 41 1. satisfied

उवसम [उपशम] 7. 8 peace of mind

√ उवसंहर [उप+सम्+हृ] 7 4 to take back

√ उवसाम [उप+शामय्] 59 20. to pacify

उवसामण [उपशामन] 59. 22. pacification

उवहसणिज्ज [उपहसनीय] 7. 3. fit to be laughed at

उवाअ [उपाय] 11. 14. a remedy

उवारिय [उद्वारित] 77. 1. apart, separated

उवारूढ [उपारूढ] 37. 19. ascended, went up

√ उवे [उप+इ] 19. 21. to come to

√ उव्वट्ट [उद्+वृत्] 5. 13. to return

√ उव्वह [उद्वह्] 6. 20. to carry

उव्वेअ [उद्वेग] 24. 3. dejection

उव्वेव्व [उद्वेग] 48. 19. dejection

उस्सुंक [उच्छुल्क] 46. 4. without duty or tax

ऊण [ऊन] 6. 12. less

ऊसुअ [उत्सुक] 9. 8. eager

ऊसुय [उत्सुक] 44. 4. enthusiastic

एक्क [एक] 19. 1. one

एक्कलालस [एकलालस] 13. 1. one having the sole desire

एक्कवीस [एकविंशति] 83. 12. twenty one

एक्कसिं [एकशः] 74. 24. once (N.)

एग [एक] 6. 18. one

एगत्त [एकत्र] 61. 3. at one place

एगत्थ [एकत्र] 19. 13. together

एगन्त [एकान्त] 73. 1. sole

एगपए [एकपदे] 28. 20. at the same time

एगराअ [एकरात्र] 79. 1. one night

एगल्ल [एक+ल] 78 20. alone, solitary

एगागी [एकाकिन्] 13. 3 alone

एण्हि [इदानीम्] 26. 21 thus

एत्त [अत] 83 15 from here

एत्तिय [एतावत्] 39 15. this much

एत्थ [अत्र] 19 10 here

एत्थंतरम्मि [अत्रान्तरे] 5 12 in the meantime

एद्दहमेत्त [एतावन्मात्र] 64 6, this much only

एय [एतद्] 18 5 that, this

एरावण [ऐरावण] 38. 4 the elephant of Indra

ओइण्ण [अवतीर्ण] 11 4 descended

ओच्छइय [अवच्छादित] 31. 20 covered

ओयर [अवतार] 3 5. descent (N)

ओवाइय [उपयाचित] 20 4 a request to a deity with a vow

ओयास [अवकाश] 31. 15 space

ओसत्त [अवसक्त] 43 8. attached

ओसरिअ [अपसृत] 81 18 gone away

ओसह [औषध] 70 2 a medicine

ओसहि [ओषधि] 10 21 an herb

√ ओसार [अपसारय्] 6 8 to take aside

ओसारिअ [अपसारित] 38 7. removed

ओह [ओघ] 17 16 a collection

ओहसिय [अवहसित] 41 22. laughed at, mocked at

ओहावणा [अपभावना] 7. 17. disrespect, disregard

ओहि [अवधि] 69. 15. a kind of knowledge (N.)

कइवय [कतिपय] 14. 1. some

कइवि [केऽपि] 9. 2. some

कएण [कृते] 15. 17. for the sake of

कच्चायणि [कात्यायनी] 32. 8. Kātyāyani goddess

कज्ज [कार्य] 49. 8. action

कट्ठ [काष्ठ] 30. 19. fuels

कट्ठं [कष्टं] 60. 9. an interjection to express regret

कडअ [कटक] 43. 19. a jutting rock

कडेवर [कलेवर] 20. 17. a body

√ कड्ढ [कृष्] 32. 22. to pull

कड्ढिय [कृष्ट D.] 82. 13. drawn

कणइ [D.] 17. 2. a branch (C.)

कणवीर 30. 18. a kind of red flowers

कणियकुण्डय [कणिककुण्डक] 76. 16. grain with husks (N.)

कण्णिय [कर्णित] 12. 16. barbed

कत्ति [कृत्ति] 31. 14. a skin (N.)

कत्तो [कुतः] 57. 10. from where

कत्थ [कुत्र] 67. 3. where

कत्थइ [कुत्र+अपि] 44. 6. at some place

कप्प [कल्प] 11. 18. a condition

कप्पतरु [कल्पतरु] 4. 10. a desire-yielding celestial tree

कबन्ध 31. 12 a skeleton

कम [क्रम] 26. 11 order

कम [क्रम] 44. 9 a foot

कमलायर [कमलाकर] 4. 9 one having the clusters of lotuses, a lake

कम्म [कर्मन्] 5 17 action

कम्मयर [कर्मकर] 66 2 a servant

कय [कृत] 4 1 done

कय [क्रय] 16 15. purchase

कयग्घ [कृतघ्न] 34 21 ungrateful

कयत्थ [कृतार्थ] 55 23. one with his object fulfilled

√ कयत्थ [Denominative from कदर्थ] 60. 9. to maltreat

कयत्थणा [कदर्थना] 25 25 trouble

कयत्थणा [कदर्थना] 62. 4. maltreatment

कयन्त [कृतान्त] 18. 18 god of death

कयन्नु [कृतज्ञ] 64. 8 grateful

कयन्नुया [कृतज्ञता] 35 6 gratitude

कयलफल [कदलफल] 38 14 plantains

कयलि [कदली] 43 5 a plantain-tree

कयाइ [कदापि] 11 21. perhaps

कयार [D] 20 17. a heap of grass दे ना. २ ११

करङ्क 31 6 a skeleton

करण 37. 16. a day-division

करणिज्ज [करणीय] 5 8 ceremony, 42 13 fit to be done

करयल [करतल] 10. 11 a palm

करवाल 31 16 a sword

कल 42. 5. sweet and indistinct

√ कल 60. 24. to think

कलत्त [कलत्र] 4. 4. a wife

कलमल [D.] 72. 5. filth

कलकल [कलकल] 10. 6. hue and cry

कलस [कलश] 4. 21. a pot

कलाव [कलाप] 5. 10. a cluster

कलिल [D.] 41. 17. full of; see पाइअलच्छी.

कल्ल [कल्य] 10. 17. yesterday

कल्लाण [कल्याण] 45. 5. benefit; highest good

कवड [कपट] 80. 1. falsehood, deceit

कवाल [कपाल] 32. 1. a skull

कव्वाय [क्रव्याद] 21. 2. a carnivorous animal

कसव्व [D.] 32. 5. covered over दे. ना. २. ५३

कसाय [कषाय] 41. 15. astringent

कट्टारअ [D.] 13. 6. a small sword दे. ना. २. ४.

√ कह [कथ्] 23. 18. to tell

कहं [कथम्] 18. 16. how

कहंचि [कथंचित्] 18. 18. somehow

कहा [कथा] 23. 18. a story

कहिं [कुत्र] 18. 11. where

कहिंचि [कुत्रचित्] 23. 13. somewhere

कहिंपि [कुत्र+अपि] 50. 18. somewhere

काउं [कर्तुम्] 13. 8. to do

कंठाहरण [कण्ठाभरण] 79. 14. a necklace

कायव्व [कर्तव्य] 7. 15 should be done

√ कारव [कृ causal] 55 22 to get done

कालक्खेव [कालक्षेप] 27 18, delay

कालदोस [कालदोष] 3 2 the blemish of time

कालरत्ती [कालरात्रि] 47 14 the night of annihilation

काराविअ [कारित] 7. 1 made

किच [कृत्य] 47. 14 an act

किच्छसज्झ [कृच्छ्रसाध्य] 70 17 difficult to be cured

किण्ह [कृष्ण] 25 18 black

किमङ्ग [किम्+अङ्ग] 46 17 what then

किरिया [क्रिया] 64. 11, action

किलिट्ठ [क्लिष्ट] 64 17 bad

किलेस [क्लेश] 21 8. trouble, exhaustion

किसत्तण [कृशत्व] 68 14 thinness

किंचि [किञ्चित्] 48 23 something

किंपमाण [किंप्रमाण] 50 25 How many

किंपाग [किंपाक] 47 13, a fruit sweet in taste and bitter in result

किंपुरिस [किंपुरुष] 43 6 a kind of demigods

कीइस [कीदृश] 30 25 of what sort

√ कील [क्रीड्] 17 9 to sport

कीला [क्रीडा] 6 1. sport

कीस [कीदृश] 6, 19, how

कओ [कुतः] 9. 16. whence

कुच्छि [कुक्षि] 4. 16. a womb

कुमारभुत्ति [कुमारभुक्ति] 58. 22. for the maintenance of the status of a prince

कुरव [कुरवक] 11. 8. a kind of a tree

कुलउत्तग [कुलपुत्रक] 56. 7. the son of a noble family

कुलउत्तय [कुलपुत्रक] 15. 19. a man born in a good family —a term of address

√ कुव [कुप्] 10. 1. to be angry

कुविय [कुपित] 44. 4. angry

कुसुमाउह [कुसुमायुध] 9. 23. the god of love

कुसल [कुशल] 7. 7. clever

कुहाड [कुठार] 62. 20. an axe, a hatchet

कूड [कूट] 67. 24. a peak

कूरहिययत्तण [क्रूरहृदयत्व] 42. 11. cruel-heartedness

कूल 39. 9. shore

केत्तिय [कियत्] 39. 19. how much

केस [केश] 12. 15. hair

कोउहल्ल [कुतूहल] 43. 21. eagerness

कोट्टिम [कुट्टिम] 44. 16. a floor

कोडि [कोटी] 16. 16. a crore

कोदण्ड 12. 16. a bow

कोल [D.] 16. 22. a boar

कोलाहलीकअ [कोलाहलीकृत] 72. 2. made to raise a great cry

कोस [कोश] 4 10 a *bud, a treasure*

कोह [क्रोध] 25 21 anger

खइय [खादित] 30 25 eaten

खओवसम [क्षयोपशम] 59. 7. partial destruction and pacification (N)

खग्ग [खड्ग] 10 22 a sword

खचिय [खचित] 4 18 studded

√ खण्ड [खण्ड्] 54 6 to break

खन्ती [क्षान्ति] 25 21 forgiveness

खन्ध [स्कन्ध] 31 2 a trunk

√ खम [क्षम्] 34 6 to forgive

खमासमण [क्षमाश्रमण] 59 12 one of a high order of recluses

खम्भ [D स्तम्भ] 44 14 a pillar

खन्ध [स्कन्ध] 4 10 a shoulder

खय [क्षय] 21 3 destruction

खलण [स्खलन] 20 18. obstruction

खलिअ [स्खलित] 64. 12. a fault

खलिय [स्खलित] 53 10 a fault

√ खलियार [खलवत् आचर्] 59 16. to act like villains

खसर [कसर] 70 12 itches

खामिय [क्षामित] 78 5 pardoned

खायव्व [खातव्य] 71 7 should be observed

√ खाव [खाद्] 82 2 to eat

खिइ [क्षिति] 16 9 earth

√ खिज्ज [खिद्] 35. 1. to be dejected

खित्त [क्षिप्त] 17. 18. thrown

खीण [क्षीण] 21. 4. exhausted

खीणया [क्षीणता] 11. 6. fatigue (N.)

खीर [क्षीर] 19. 21. milk

खु [खलु] 6. 17. verily

√ खुड [D.] 42. 4. to fall loose

खुडिय [D.] 41. 16. got loose सि. हे. ८. ४. ११६.

√ खुह [क्षुभ्] 38. 5. to be agitated

खुहा [क्षुधा] 21. 12. hunger

खेड्डिया [D.] 75. 2. a turn

खेत्त [क्षेत्र] 29. 1. a field

खेल्लणय [क्रीडनक] 10. 15. a toy

खोह [क्षोभ] 70. 21. disturbance

गअ [गत] 6. 4. went

गच्छ 59. 24. monastery

गज्जिय [गर्जित] 43. 8. roaring

गत्त [गात्र] 14. 4. limbs

गद्दभ [D.] 17. 11. a shrill noise दे. ना. २. ८२.

गन्तव्व [गन्तव्य] 8. 13. should go

गन्धव्व [गन्धर्व] 41. 13. a kind of demi-gods

गब्भ [गर्भ] 68. 13. a foetus

गब्भहर [गर्भगृह] 31. 20. the inner temple

°गब्भिण [गर्भिन्] 34. 3. full of

गम्मए [गन्तुम्] 37. 20. to go

गग्गय [गद्गद] 32. 15. choking

गय [गज] 17. 3. an elephant

गयणगाणिणि [मगमगामिनी] 11 3. taking up to the sky

गरुय [गुरुक] 20 21 big

गरुयया [गुरुता] 10. 9 bigness

गवक्ख [गवाक्ष] 44. 15 a window

गवल [गवल] 12. 15 a wild buffalo

गविट्ठ [गवेषित] 21 8 searched for

√ गवेस [गवेषय्] 20 9 to ,

गवेसण [गवेषण] 19 14 search

गवेसाविय [गवेषित] 79 3 searched after

गवेसिय [गवेषित] 79 22 searched for

गव्व [गर्व] 6 20 pride

√गह [ग्रह] 23. 19. to hold

गह [ग्रह] 27 5 a planet– Rahu

गह [ग्रह] 31 6. a kind of ghosts

गहिय [गृहीत] 4 11. held, taken

°गामिय [गामिन्+क] 37 15 going to

गाहिअ [ग्राहित] 5 10 *made to study*

गिद्ध [गृध्र] 31 5. a vulture

गिहवइ [गृहपति] 65 19. a house–holder

गिहासम [गृहाश्रम] 56 22 a householder's life

गिही [गृहिन्] 57 24 a householder

गिहीयत्तण [गृहीतत्व] 11 10.learning, attaching

गीय [गीत] 60 16 a song

गुग्गुलु 32. 2 a particular fragrant gum–resin

गुंठ [D.] 47. 12. a bad horse दे. ना. २. ९१.

गुणरयण [गुणरत्न] 64. 12. the best of merits

√ गुलगुल [D. Onometo.] 38. 5. to roar

गुलिया [गुलिका] 24. 25. a pill

गेरुय [गैरिक] 15. 3. red clay

√ गेण्ह [ग्रह्] 8. 16. to hold

गोणत्त [D.] 70. 9. a physician's bag

गोपय [गोपद] 25. 18. a puddle

गोरव [गौरव] 36. 24. greatness

गोवालदारय [गोपालदारक] 60. 21. the son of a cowherd (a term of contempt)

घट्टण [घट्टन] 55. 10. rubbing

√ घड [घट्य्] 20. 1. to form

घण्टय [घण्टक] 32. 7. a bell

√ घत्त [D. क्षिप्] 40. 22. to throw सि. हें. ८. ४. १४३.

घर [गृह] 29. 1. a house

घरणि [गृहिणी] 46. 1. a wife

घरावास [गृहवास] 56. 16. dwelling in the house, a householder's life

घरिणि [गृहिणी] 14. 12. a wife

घाअ [घात] 19. 5. destruction

घाय [घात] 12. 23. a wound

√ घाय [हन्] 35. 13. to kill

घायण [घातन] 35. 17. killing

√ घेप्प [ग्रह्] 29. 19. to be held, to be outraged (pass.)

√घेप्प [D गृह्] 40 13. passive —can be taken

घेत्तूण [गृहीत्वा] 13 2 having taken

घोणा [घोणा] 17 5. a nose, a snout

√घोर [D] 20 19 to snore

√ चअ [D शक्] 70 3. to be able हि हे ८. ४ ८६

चउ [चतुर्] 24 15. four

चउचरण [चतुश्चरण] 25 15. a quadruped

चउणाण [चतुर्ज्ञान] 66 15 (N.)

चउप्पह [चतुष्पथ] 82 12. the place where four roads meet

चडयर [D.] 8 16. a group

चत्त [त्यक्त] 56. 16. abandoned

चन्द [चन्द्र] 4. 8 the moon

चमर 44. 7 a chowri

चमर [चमरी] 44 6 a yak

चम्म [चर्मन्] 31 20 a hide

चरणगुण 62 9 the quality of right conduct

चरणपरिणाम 57 5 thought-activity in relation to right conduct

चरित्त [चरित] 62 7. an act

चरिम [चरम] 4. 16. last

चरिय [चरित] 28. 24. the mode, the way of life

चरुकम्म [चरुकर्मन्] 82. 11. a sacrificial

ceremony to offer an oblation of rice.

चलण [चरण] 13. 19. foot

चलणसोय [चरणशौच] 11. 7. washing of feet

चलिय [चलित] 44. 6. moving

चवणलिंग [च्यवनलिंग] 63. 17. a sign of fall

चवल [चपल] 44. 7. active, moving

चंकमण [चंक्रमण] 3. 4. gait, movement

चाउवेज्ज [चातुर्वेद] 55. 6. one knowing four Vedas

चारण 43. 9. a kind of sages, a bard

चारय [D.] 55. 22. a prison

चारि [D.] 77. 2. grass Guj. चार

चारिअ [चारिक] 7. 10. an alderman of the town

चारित्तमोहणीय [चारित्र-मोहनीय] 59. 8. a kind of action (N.)

√ चिकिच्छ [चिकित्स्] 74. 24. to diagnose

√ चिट्ठ [D. स्था] 22. 20. to stand, to wait

चिय [चैव] 76. 8. a particle of emphasis

चियगा [चिता] 14. 3. a pyre

चिया [चिता] 30. 19. pyre

च्चिय [चैव] 17. 18. indeed

चीर 15. 2 clothes

चुअ [च्युत] 4 15. fallen

चूय [चूत] 42 6 a mango-tree

चेइय [चैत्य] 67. 4. a sanctuary

चेट्ठ [चेष्टा] 47. 3. an act, movement

चेट्ठिअ [चेष्टित] 54. 5. act, movement

चेट्ठिय [चेष्टित] 33 25 action

चेडिया [चेटिका] 5 6 a maid

चेयणा [चेतना] 19. 9. consciousness

चेल्लअ [D] 60 4 a small boy, a small pupil Guj. चेलो, चेलको

√ चोअ [चुद्] 64 12 to impel, te drive

चोरिय [चौर्य] 79 19. a theft

छडाडोव [छटाटोप] 33. 2. display of a flash

छलिअ [छलित]54 17 cheated

छाया 37. 1 beauty

छिक्कं [D.] 38 19 touched

छिन्न 52. 4 settled, decided

छिन्नकंकण 79 13. with a broken string

छुरिया [छुरिका] 22 8. a knife

छुहा [क्षुधा] 22 4 hunger

छूढ [D] 8 14. deposited

√ छोड [मुच्] 27. 8 to unite, to remove

छेत्तन्तर [क्षेत्रान्तर] 17 1. another field

छोडिय [D] 34 4 united

ज [यत्] 10. 20. who, which

√ जय [यत्] 67. 22. to try

जइ [यदि] 9. 8. if

जओ [यतः] 10. 21. because

जक्ख [यक्ष] 43. 6. a kind of demigods

जच्च [जात्य] 35. 24. well-born

जज्जरिय [जर्जरित] 17. 5. worn out

जड्डिया [D.] 69. 19. became stiff

√ जण [जन्] 36. 24. (causal) to produce

जणय [जनक] 7. 2. a father

जणवअ [जनपद] 71. 24. a country i. e. inhabitants of the country

जणवाअ [जनवाद] 6. 15. a rumour

जन्न [यज्ञ] 35. 12. a sacrifice

जम्बाल 72. 4. moss-dirt

जम्बुद्दीव [जंबुद्वीप] 3. 1. the name of a continent

जम्म [जन्मन्] a birth

जम्मन्तर [जन्मान्तर] 32. 17. another birth

जर [जरत्] 15. 2. old

√ जल [ज्वल्] 82. 15. to burn

जलण [ज्वलन] 13. 8. fire

जलनिहि [जलनिधि] 37. 13 a sea

जलय [जलद] 12. 15. a cloud

जलयर [जलचर] 17. 8. an aquatic animal

जलहि [जलधि] 43. 8. an ocean

जलोयर [जलोदर] 69. 18. dropsy

जस [यशस्] 15 16. fame

जह [यथा] 19. 21 as

जहट्ठिअ [यथास्थित] 42. 10 just as it was

जहा [यथा] 6. 19 as

जहाजुत्तं [यथायुक्त] 30 8 as was proper

जहारुह [यथार्थ] 55 6 as befitting

जहाविहं [यथाविध] 59. 6 in a proper manner

जहासत्तीए [यथाशक्त्या] 67. 23. according to might

जहुत्तकारी [यथोक्तकारिन्] 63 4 doing as instructed

जहोचिय [यथोचित] 8. 16. befitting

जहोवइट्ठ [यथोपदिष्ट] 59. 6. as preached

जलोवलद्धिए [यथोपलब्ध्या] due to the powers they have

√ जंप [D. जल्प्] 18. 20 to speak

√ जंपाव [causal जंप्= वच्] 62 14. to make speak

जाअ [जात] 5. 5. born

√ जाअ [याच्] 53. 21 to beg

जाल [जात] 6. 21 collection

जाईसरण [जातिस्मरण] 65 14 the remembrance of previous birth

जाम [याम] 4. 17. a time-measure

जाम [याम] 82 8 a quarter

√ जाण [ज्ञा] 50 16 to know

जाणवत्त [यानपात्र] 37. 19 a ship

जाणियव्व [ज्ञातव्य] 58.

11. worthy to be known

जाणु [जानु] 16. 9. knees

जाय [जाया] 45. 1. a wife

जाय [जात] 16. produced

जाला [ज्वाला] 20. 2. flame

जाव [यावत्] 6. 8. as long as, when

जावज्जीवं [यावज्जीवं] 14. 21. throughout life

जावज्जीविअ [यावज्जीवित] 35. 18. lasting to life

जिण्ण [जीर्ण] 30. 25. worn out

जिय [जित] 28. 23. conquered

√जीवाव [जीवाय्] 24. 4. to make alive

जीविय [जीवित] 12. 5. life

जीय [जीव] 14. 14. life

जीह [जिह्वा] 69. 19. a tongue

√जुज्ज [युज्] 6. 18. to be proper

जुज्झ [युद्ध] 17. 16. a battle

जुत्त [युक्त] 30. 6. proper, accompanied with

जुय [युग] 21. 14. a pair

जुवइ [युवति] 17. 13. a young woman

जुवराय [युवराज] 58. 21. an heir-apparent

जुवल [युगल] 68. 2. a pair

जुवलय [युगलक] 67. 17. a pair

जुवाणय [युवक] 12. 18. a youth

झुंझुमय [D.] 77. 1.

kind of grass Guj. झींजवो

जूह [यूथ] 16 20. a herd

जोइसिय [ज्योतिषिन्] 49 23 an astrologer

जोग [योग] 37. 16 an auspicious moment

जोग [योग] 71 4 propensity, trend

जोगिण [योगिन्] 62 15 a recluse practising Yoga

जोग्गय [योग्यता] 78 21 fitness

जोणी [योनि] 29 2 an origin

जोव्वण [यौवन] 5. 17. youth

झय [ध्वज] 31. 14. a banner

√ झर [D क्षर] 43 18. to *flow*

झंकार [Onometo] 43. 18 a ringing sound

झाण [ध्यान] 62 1. meditation

ठइअ [स्थापित] 72. 1. placed

√ ठव [स्थापय्] 64. 11 to establish

ठवणकुल [स्थापनाकुल] 60 4. a family prohibited for alms to a recluse

ठाविअ [स्थापित] 71. 24 placed

ठाविय [स्थापित] 40 1. fixed

ठिअ [स्थित] *11 8* stayed

ठिइ [स्थिति] 8. 23 condition

ठिइ [स्थिति] 83 8. age

ठिय [स्थित] 22. 17. *stayed, com* °ट्ठिय

√ डज्झ [दह् pass] 32. 2. to be burnt

√ डस [दंश्] 18. 2. to sting

डिण्डिम 15. 4. a drum

ढक्किय [D. पिहित] 60. 14. closed

ढोइअ 32. 23. brought

ण्हाअ [स्नात] 28. 17. taken bath

तओ [ततः] 5. 12. thence, from that

तक्कर [तस्कर] 28. 13. a thief

तक्खणा [तत्क्षणात्] 10. 23. that very moment

तज्जणा [तर्जना] 17. 20. insult

तड [तट] 47. 6. a shore

तण [तृण] 75. 14. grass

तत्थ [तत्र] 4. 1. there

तन्दुल [तान्दूल] 82. 14. rice

तमोवलित्ता [तमोवलिप्ता] 47. 14. covered with darkness, full of the quality of Tamas

तय [तद्] 11. 2. that

तल्लिच्छ [तल्लक्ष्य] 56. 14. solely devoted to

तल्लिच्छा [तल्लिप्सा] 33. 20. keenness upon

तव [तपस्] 59. 9. penance

तवस्सिणी [तपस्विनी] 26. 1. a miserable woman

तवस्सी [तपस्विन्] 33. 14. a miserable man

तहाविह [तथाविध] 5. 13. of that kind

ता [तावत्] 6. 18. then

ताडण [ताडन] 60 22 beating

ताय [तात] 9. 15 a father

तालुय [तालुक] 21. 14. a palate

ताव [तावत्] 6 8 then

तहावि [तथापि] 53 1 still

ति or त्ति [इति] 14. 18.

तिक्ख [तीक्ष्ण] 15 3. sharp

तित्थयर [तीर्थंकर] 63 20. the maker of the ford i. e. the prophet

तिमिर 70 11. blindness

तिरिय [तिर्यग्] 74 22 low life

तिलयभूय [तिलकभूत] 44 12. to become the very saffron mark i. e. best

तिवग्ग [त्रिवर्ग] 5 4 three groups of धर्म, अर्थ and काम for human effort

तिव्वयर [तीव्रतर] 74. 19 sharper

तिसा [तृषा] 21. 19 thirst

तिसूल [त्रिशूल] 31 3. Trishula mark

तिहि [तिथि] 37 16 a date

तिहुयण [त्रिभुवन] 54. 2. three worlds

√तीरअ [तीरय्] 6 9 to be able

तुट्ठ [तुष्ट] 14. 12. satisfied.

तुण्हिक्क [तुष्णिक] 75. 19 silent

तुमं [त्वम्] 18 11 thou

तुरियतुरिय [त्वरितत्वरितम्] 20. 13. quickly

तुरियं [त्वरित] 13 23 speedily, quickly

तुलणा [तुलना] 58. 6. a comparison

तुल्ल [तुल्य] 6. 13. equal

तुवरिल्लिय [D.] 21. 33. a kind of astringent creeper

तेरसी [त्रयोदशी] 7. 22. the 13 th day of the month

तेलोक्क [त्रैलोक्य] 64. 1. three worlds

√तोड [त्रोटय्] 13. 7. to tear off

थण्डिल [स्थण्डिल] 82. 12. a clean place

थम्भिय [स्तम्भित] 82. 18. become standstill

थाण [स्थान] 17. 10. a camp

थाम [स्थामन्] 7. 5. a place

थिर [स्थिर] 35. 6. stable

थेव [D. स्तोक] 16. 21. few

थेवत्तण [स्तोकत्व] 18. 1. paucity

थेवय [स्तोक] 50. 22. little, in a small quantity

दइय [दयित] 5. 2. a husband

दइय [दयित] 44. 4. a lover

दड्ढ [दग्ध] 82. 5. burnt

दढ [दृढ] 11. 17. very much, strongly

दढं [दृढं] 56. 14. completely

दण्डवासि [दण्डपाशिक] 15. 11. a policeman

दप्प [दर्प] 17. 6. pride, intoxication

दरि [दरी] 43. 18. a cave

दरिद्द [दरिद्र] 4. 6. poor

दरिय [दृप्त] 4. 1. proud

दरिसण [दर्शन] 15. 23. seeing

दरिसणिज्ज [दर्शनीय] 46 3. good-looking

दरिहर [दरीगृह] 10 17. a cave-house

दलिय [दलित] 17 6 destroyed

√दवाव [दापय्] 55 23 to ask to give

द्रविण [द्रविण] 6 21. wealth

दव्व [द्रव्य] 80 5 an object, wealth

दव्वओ [द्रव्यत] 73 19 in form

दव्वलिंग [द्रव्यलिंग] 73 24 external signs

√दस [दर्शय्] 13. 17. to show

दंसग [दर्शक] 71 4. one who shows

दसण [दर्शन] 27 6 sight

दसणीय [दर्शनीय] 14. 11 handsome

दायअ [दायक] 27 2. a giver

दायग [दायक] 16 5. a giver

दार [द्वार] 29. 2. a door

दारअ [दारक] 5 6 a child

दारिया [दारिका] 69. 9 a daughter

दारुणया [दारुणता] 28 20 terrible nature

दासत्त [दासत्व] 54 4. servitude

दाहिण [दक्षिण] 64. 2 south

दिट्ठ [दृष्ट] 4 16 seen

दिट्ठि [दृष्टि] 24. 25. sight

दिणयर [दिनकर] 38 2 the sun

दिन्न [दत्त] 5. 7 given

दियह [दिवस] 9 2 a day

दिवायर [दिवाकर] 27 4. the sun

दिव्व [दिव्य] 4. 17 celestial

दिस [दिशा] 17. 18. a direction

दिसायक्क [दिशाचक्र] 41. 16. the circle of directions

दिसावणिज्ज [दिशावाणिज्य] 37. 8. trading in different quarters

दिसावाल [दिशापाल] 82. 16. the protector of directions

दीणभाव [दीनभाव] 63. 14. sense of helplessness

दीणार [दीनार] 8. 10. a gold coin

√ दीस [दृश् pass] 5. 21. to be seen

दीह [दीर्घ] 8. 18. long

दीहर [दीर्घ] 31. 14. long

दीहिआ [दीर्घिका] 3. 5. a well

दुइअ [द्वितीय] 61. 2. second

दुक्कय [दुष्कृत] 32. 11. a bad action

दुक्ख [दुःख] 8. 19. a difficulty, misery

दुक्खयर [दुःखकर] 57. 21. painful

दुक्खं [दुःखम्] 20. 18. with difficulty

दुगुल्ल [दुकूल] 4. 17. a silk-garment

दुग्ग [दुर्ग] 12. 22. a fortress

दुग्गइ [दुर्गति] 29. 2. a low condition

दुज्जण [दुर्जन] 19. 20. a bad person

दुट्ठ [दुष्ट] 47. 12. mischievous, naughty

दुट्ठं [दुष्टम्] 19. 16. evil

दुत्थिया [दुःस्थिता] 42. 13. in a bad state

दुरहिगन्धि [दुरधिगन्धि] 72 7 possessing bad smell

दुरुव्वा [दूर्वा] 77 2. a kind of grass Guj दरो

दुल्ललिय [दुर्ललित] 41 17 naughty

दुल्लहत्तण [दुर्लभत्व] 58 9 rare nature

दुवार [द्वार] 23 11 a door

दुवालस [द्वादश] 66 15 twelve

दुवे [द्वे] 6 14 two

दुस्साहिय [दुःसाधित] 47 13 badly accomplished

दुह [दुःख] 35. 13 misery

दूमिय [दून] 40 3 afflicted

दूय [दूत] 16 3 a messenger

देवउल [देवकुल] 24 9. a temple

देवदूस [देवदुष्य] 63 13 a kind of celestial garments

देवय [देवता] 35 12 a deity

देवया [देवता] 80 10. a god, a deity

देवलोअ [देवलोक] 4. 14 heaven

देवसत्ती [देवशक्ति] 72 2 celestial power

देवाणुप्पिय [देवानांप्रिय] 64 7. the beloved of gods

√ देवाव [दापय्] 16 6 to cause to give

देवाहिव [देवाधिप] 25 1 the lord of gods, Indra

देव्व [दैव] 39 20 fate, luck

देस [देश] 8 17 a country

देसन्तर [देशान्तर] 7

19. another country

देसिअ [देशित] 57. 2. laid down

दो [द्वि] 6. 6. two

दोस [दोष] 4. 6. a blemish

दोहल [दोहद] 68. 12. the desire of a pregnant woman

धण [धन] 4. 5. wealth

धणियं [D.] 42. 1. much

धन्न [धन्य] 53. 23. blessed

धम्म [धर्म] 3. 6. duty

धम्मलाह [धर्मलाभ] 57. 8. giving a religious blessing

धम्मलाहिय [धर्मलाभित] 60. 8. gave a religious blessing

धम्माराम [धर्माराम] 59. 3. the name of the place

धम्माहिगार [धर्माधिकार] 7. 1. religious endowment

धरिअ [धृत] 26. 5. held up

धाउ [धातु] 70. 21. a humour, main constituent of the body

धाउखेत्त [धातुक्षेत्र] 38. 21. a field of of metal

धाविय [धावित] 60. 22. ran

√धुण [धु] 38. 3. to shake

धुय [धूत] 44. 8. shaken

धूमन्धारिय [धूमान्धकारित] 75. 9. darkened by smoke

धूया [दुहितृ] 9. 23. a daughter

नइ [नदी] 12. 14. a river

नई [नदी] 29 10 a river

नग्गोह [न्यग्रोध] 13 4. a banyan tree

√ नच्च [नृत्] 43. 10. to dance

√ नचाव [नर्तय्] 60 21 to make one dance

√ नड [नृत्] 3 5 to dance

नत्थि [न+अस्ति] 11. 15 is not

नमिज्जमाण [नम्यमान] 42 3 being bowed down

नय [नय] 47 16 a way, a method

नयरी [नगरी] 3 3 a town

नयसिरी [नयश्री] 3. 3 the splendour of goddess of political wisdom

न-याणामो [न-जानीम] 18 12. perhaps

नरअ [नरक] 35 13 a hell

नरय [नरक] 5 12. a hell

नरवइ [नरपति] 4. 2 a king

नरिन्द [नरेन्द्र] 23 19 a king

नलिणि [नलिनी] 14. 8 a lotus plant

नवरं [D] 52 4. only

नह [नख] 82 13 a nail

नहङ्गण [नभस+अङ्गन] 9. 7 the court-yard of the sky

नहयल [नभस्तल] 44 9 the surface of the sky

नंगर [D] 39 5 an anchor

नगरसिला [नगरशिला]

38. 7. the anchor -stones

नाग 34. 19. an elephant

नागवल्ली 41. 19. a betel-creeper

णाणी [ज्ञानिन्] 56. 13. one possessing knowledge

णाय [ज्ञात] 58. 11. known

णायग [नायक] 45. 25. a lover, a leader

णायर [नागर] 36. 5. a citizen

णायरअ [नागरक] 6. 15. a citizen

णारअ [नारक] 5. 12. a hell-dweller

णाराअ [नाराच] 38. 1. an arrow

√ णास [नाशय्] 58. 1. to destroy

णाह [नाथ] 64. 1. a lord

णिउञ्ज [निकुञ्ज] 9. 4. a grove

णिउत्त [नियुक्त] 47. 21. appointed

णिउरम्ब [निकुरम्ब] 17. 6. a collection

णिउरुम्ब [निकुरम्ब] 43. 13. a collection

णिओअ [नियोग] 5. 18. an order

णिओइय [नियोजित] 37. 12. put to sale

णिओग [नियोग] 26. 11. an order

णिओय [नियोग] 9. 14. a work, a duty

णिक्कलंक [निष्कलंक] 15. 15. without blemish

√ णिक्खम [निस्+क्रम्] 7. 23. to go out

णिरवसेस [निरवशेष] 18. 3. all, without remainder

णिग्गम [निर्गम] 19. 24.

blossoming
निग्गमण [निर्गमन] 6 6 going out
निग्गय [निर्गत] 8, 15 gone out
निग्घिण [निर्घृण] 29 4 merciless
निच्चल [निश्चल] 41. 14. motionless
निच्चवावड [नित्यव्यापृत] 65 11. always engaged
निच्चेट्ठ [निश्चेष्ट] 61 4 without activity
निजुद्ध [नियुद्ध] 60. 24 fight
निज्जामग [निर्यामक] 38. 6 a sailor
निज्जिअ [निर्जित] 18 1 conquered
निज्झर [निर्झर] 43 18. a spring
णिद्दय [निर्दय] 43 20. violent, cruel
निप्पच्चवाय [निष्प्रत्यवाय] 73 1 without an obstacle
निद्दा [निद्रा] sleep
निद्देस [निर्देश] 28 2 a thing shown, order
निप्फल [निष्फल] 19. 24 vain, useless
निप्फेडिय [D.] 72 9. destroyed
निब्बन्ध [निर्बन्ध] 27 20 importunity
√निब्भच्छ [निर्+भर्त्स्] 57 16 to disregard
निब्भर [निर्भर] 5 2 full of
√निभच्छ [निर्+भर्त्स्] 6 19 to rebuke
निमिय [D न्यस्त] 16 9 place
निमीलिय [निमीलित] 14 6 closed
निम्मल [निर्मल] 44. 7. pure

निम्माअ [निर्मायिः] 5. 10. clever (N.)

णिय [निज] 3. 6. one's own

नियडि [निकृति] 45. 16. deceit

नियत्त [निवृत्त] 60. 6. returned

नियत्तिय [निवर्तित] 10. 8. brought back

नियम्ब [नितम्ब] 44. 8. a jutting rock

नियर [निकर] 17. 4. a collection

नियरण [D.] 51. 17. forfeiture, puni• shment

नियय [निजक] 14. 23. one's own

नियाण [निदान] 12. 21. a cause

निरइयार [निरतिचार] 58. 14. without transgressions

निरत्थअ [निरर्थक] 7. 3. useless

निरय 62. 18. a hell

निरवराह [निरपराध] 81. 6. guiltless

निरीह 57. 18. one without desires

निरागरण [निराकरण] 6. 18. removal

√निरुम्भ [नि+रुध्] 23. 25. to block

निरुवसग्ग [निरुपसर्ग] 59. 14. without calamities

√निरूव [नि+रूपय्] 52. 13. to examine

निरूविय [निरूपित] 19. 12. observed

निल्लज्ज [निर्लज्ज] 51. 13. shameless

√निवड [नि+पत्] 13. 19. to fall

निवण्ण [D. निषण्ण] 47. 1. sat

निवसण [निवसन] 4. 18. dress

निवह 20. 2. collection

निवाय [निपात] 9. 4 a downward fall

निविट्ठ [निविष्ट] 37. 10 situated

√ निवेअ [नि+वेदय्] 8 4 to inform

निवेइअ [निवेदित] 5 6 mentioned

निवेइय [निवेदित] 61 6 was informed

√ निव्वव [निर्वापय्] 48 4 to cool down

√ निव्वास [नि +वासय्] 52 18 to banish

निव्वासिय [निर्वासित] 83 5 banished

निव्वुअ [निर्वृत] 33 12 happy

निव्वुइ] निर्वृति] 8 2. happiness

निव्वुइ [निवृत्ति] 57 6 pacification of activity

निव्वेय [निर्वेद] 9 18 dejection

निस्ससय [नि.सशय] 22. 4 doubtless

निसिय [निशित] 31 16 sharp

निस्सेस [निःशेष] 31 8 all

निहणियव्व [निहन्तव्य] 71 8 should be destroyed

निहय [निहत] 80. 3 fixed

निहाण [निधान] 57 18 a place

निहाय 43 11. a collection

√ निहाल [नि+मालय्] 25 13 to observe

निहिय [निहित] 3 6. placed

नीअ [नीत] 26 4 led

नीणिअ [नीत] 25 14 led (N)

√ नीसर [नि +सृ] 6 10 to go out

√ नीसर [नि +सारय्] 36.

14. to take out

√नीसर [निः+सृ] 23. 20. to come out

√ नीसस [निस्+श्वस्] 19. 7. to sigh

नीसास [निःश्वास] 21. 1. a sigh

नीसेसं [निःशेषं] 64. 4. fully

नीहार 44. 6. dew, snow

√ ने [नी] 27. 6. to lead

नेउर [नूपुर] 3. 4. an anklet

नेह [स्नेह] 68. 16. love

नेहालु [स्नेहालु]. 3. 7. affectionate

√ पअ [पच्] 22. 4. to cook

पइ [प्रति] 49. 13. towards

पइट्ठ [प्रविष्ट] 22. 17. entered

पइट्ठाविय [प्रतिस्थापित] 5. 9. fixed, settled

पइदिणं [प्रतिदिनं] 5. 21. always

पइदियह [प्रतिदिवस] 16. 20. each day

पइदिवसं [प्रतिदिवसं] 71. 1. always

पइन्न [प्रतिज्ञा] 19. 26. a vow

पइरिक्क [D.] 48. 6. solitude, a lonely place दे. ना. ६. ७१

√ पइस [प्र+विश्] 20. 2. to enter

पईव [प्रदीप] 32. 1. a lamp

पउण [प्रगुण] 72. 14. recovered, became all right

पउत्त [प्रयुक्त] 70. 2. used

पउमनाह [पद्मनाथ] 63. 19. the name of a Tirthankara.

पउमासण [पद्मासन] 4.

17 a lotus-seat

पउर [पौर] 7 12 a citizen

पएस [प्रदेश] 65 13 a place

पओअ [प्रयोग] 22 1 application

पओय [प्रयोग] 55 22 use

पओयण [प्रयोजन] 14 14 object

पओस [प्रद्वेष] 59 22 malice

पओहर [पयोधर] 4 19 breasts

पक्क [पक्व] 38, 23, ripened, heated

पक्ख [पक्ष] 7 8 side

पक्ख [पक्ष] 9 6 a wing

पक्खसन्धि [पक्षसन्धि] 15 1 the day that joins two halves of the month i e the 15th of the dark half of the month

पक्खालण [प्रक्षालन] 10 23. washing

√ पक्खिव [प्र+क्षिप्] 28 21 to throw

पगार [प्रकार] 64 4 a way

पङ्कय [पङ्कज] 10 12, a lotus

पच्चअ [प्रत्यय] 49 24 a proof

पच्चइअ [प्रत्ययित] 26 11 trusted

पच्चउल [पञ्चकुल] 52 5 a commission of principal citizens

पच्चक्खाअ [प्रत्याख्यात] 70. 2 given up for lost

पच्चत्त [पञ्चत्व] 9. 12 death

पच्चन्त [प्रत्यन्त] 59 1 a border

पच्चभिन्नाअ [प्रत्यभिज्ञात] 18. 10. recognised

पच्चय [प्रत्यय] 10. 1. confidence, sureness

पच्चवयार [प्रत्यपकार] 34. 22. ingratitude

पच्चुवेक्खिय [प्रत्यवेक्षित] 36. 7. examined

पच्चोणि [D. सम्मुखागमन] to come forth दे. ना. ६. २४

पच्छा [पश्चात्] 30. 7. afterwards

पच्छाइअ [प्रच्छादित] 4. 19. covered

पच्छाणुयाव [पश्चादनुताप] 82. 5. repentence

पच्छायाव [पश्चात्ताप] 62. 19. repentence

पच्छिमा [पश्चिमा] 75. 2. last

पज्जन्त [पर्यन्त] 57. 3. end

पज्जलिय [प्रज्वलित] 32. 1. burnt

पज्जवसाण [पर्यवसान] 14. 23. end

पज्जालिअ [प्रज्वालित] 82. 11. burnt

पट्ठविय [प्रस्थापित] 20. 8. sent

पट्ठि [पृष्ठि] 13. 5. back

√पड [पत्] 76. 5. to fall

पडअ [पटक] 72. 1. cloth

पडण [पतन] 45. 12. falling

पडणीय [प्रत्यनीक] 60. 5. an adversary

पडह [पटह] 31. 17. a drum

पडिकूल [प्रतिकूल] 25. 16. adverse

पडिकूलया [प्रतिकूलता] 39. 20. adverse nature

√ पडिच्छ [प्रति+ईक्ष]

40 21 to wait for

पडिनियत्त [प्रतिनिवृत्त] 11 6 returned

पडिपूइय [प्रतिपूजित] 55 6 honoured in turn

पडिबद्ध [प्रतिबद्ध] 19 12 bound

पडिबोहिअ [प्रतिबोधित] 15. advised

पडिबोहियव्व [प्रतिबोधितव्य] 67 22 should be awakened

√ पडिबुज्झ [प्रति+बुध्] 67 11 to awaken

पडिमा [प्रतिमा] 32 8 an idol

पडिमा [प्रतिमा] 78 20. an observance

पडिय [पतित] 17. 12 fallen

पडिवक्ख [प्रतिपक्ष] 70. 19. a thing opposite

√ पडिवज्ज [प्रति+पद्] 13 14 to happen

√ पडिवज्ज [प्रति+पद्] 66 22. to adopt

पडिवत्ती [प्रतिपत्ति] 55 6 respect

पडिवन्न [प्रतिपन्न] 49 1 become, made, produced

√ पडिवाल [प्रति+पालय्] 45 1 to wait for

पडिस्सुय [प्रतिश्रुत] 5 3 trusted

पडिसोत्त [प्रतिस्रोत] 38 5 up the stream, against the current

पडिहय [प्रतिहत] 20 17. acting as an obstruction

√ पडिहा [प्रति+भा] 34 2 to appear

पडिहार [प्रतिहार] 55 21 an attendent

पडु [पटु] 31 17. active

√ पढ [पठ्] 11. 19. to repeat

पढम [प्रथम] 60. 7. first

पढमासासी [प्रथमभाषिन्] 3 7. one who speaks first, friendly

पणइणि [प्रणयिनी] 37. 7. wife, beloved

पणइपत्थणा [प्रणयिप्रार्थना] 37. 5. the request of the needy

पणट्ठ [प्रणष्ट] 10. 23. destroyed

√ पणम [प्र+नम्] 28. 9. to salute, to bow down

पणय [प्रणय] 12. 11. request

पणय [प्रणय] 44. 4. love

√ पणस्स [प्र+नश्] 11. 15. to perish

पणामिय [प्रणामित] 10. 11. bent

पत्त [प्राप्त] 5. 5. approached

पत्त [पत्र] 14. 8. a leaf

पत्त [पात्र] 23. 16. a fitting individual

पत्तय [पत्रक] 8. 14. a document

पत्तयाल [प्राप्तकाल] 6. 19. fitting to the occasion

पत्ती [पत्नी] 70. 6. a wife

पत्तेयं [प्रत्येकम्] 8.10. to each one

√ पत्थ [प्र+अर्थय्] 9. 24. to request

पत्थणा [प्रार्थना] 33. 15. a request

पत्थिय [प्रस्थित] 30. 20 started

पत्थुय [प्रस्तुत] 51. 12. conducted, begun

पन्थ [पथिन्] 28. 9. a road

पभाव [प्रभाव] 10. 21. power

पमत्तया [प्रमत्तता] 59. 19 the objectionable behaviour

पमाअ [प्रमाद] 26. 22. a careless act

पमाण [प्रमाण] 8 3 authority

पमुह [प्रमुख] 17. 19 headed by, 29. 3. front

°पमुह [प्रमुख] 56. 19. and others

पमोअ [प्रमोद] 67. 15 joy

पय [पद] 11 11 a syllable

पय [पद] 23 6 a step

पय [पद] 64 11. a place

पयट्ट [प्रवृत्त] 43. 21. proceeded, began

पयट्टाविअ [प्रवर्तित] 19. 15 made to proceed, sent

√ पयड [प्रकटय्] 8. 12. to reveal

पयत्त [प्रवृत्त] 6 1. taken place

पयंपिअ [प्रकम्पित] 82 18 trembled

पयर [प्रकर] 18. 2 a collection

पयाण [प्रदान] 15. 21. giving

पयाण [प्रयाण] 82 1. going

पयाणय [प्रयाणक] 8 22 a measure of distance

पयाणय [प्रणायक] 9 2 going

पयाणुसारी [पदानुसारिन्] 5 11 one who remembers the whole unknown sentence if the first syllable is repeated (N)

पयार [प्राकार] 14. 6. the surrounding mound

पयास [प्रकाश] 25. 20. light

√पयास [प्र+काश] 37. 1. (causal) to make bright

परच्चक्क [परचक्र] 12. 22. a hostile army

परत्त [प्ररक्त] 31. 1. attached

परत्थ [परार्थ] 12. 10. benefit; 31. 16. high object; 37. 4. another's object

परपुट्ठ [परपुष्ट] 17. 1. a cuckoo

परमत्थ [परमार्थ] 56. 9. the highest object

परमत्थओ [परमार्थतः] 27. 21. truly

परम्मुह [पराङ्मुख] 4. 3. with face turned away from

√पराण [परा + आ + नी] 30. 6. to take away

परायत्त [परावृत्त] 32. 22. covered, overpowered

पराहीणया [पराधीनता] 12. 3. dependence on others

परिओस [परितोष] 31. 7. satisfaction

परिओसिअ [परितोषित] 7. 2. made satisfied

√परिकप्प [परि+कल्प्] 57. 23. to form

√परिक्ख [परि+ईक्ष्] 50. 1. to examine, to test

परिक्खण [परीक्षण] 57. 15. test

परिगय [परिगत] 63. 11. surrounded

परिचत्त [परित्यक्त] 29. 7. abandoned

√परिच्चय [परि+त्यज्] 24. 9. to abandon

परिच्चाअ [परित्याग] 78. 16. abandonment

परिच्चाय [परित्याग] 57. 13 abandoning

परिचिअ [परिचित] 41 5 familiar

परिणअ [परिणत] 7 8 ripe

परिणइ [परिणति] 10 15 a result

परिणीय [परिणीत] 5 19 married

परितुट्ठ [परितुष्ट] 5. 7 satisfied

परिब्भमन्ती [परिभ्राम्यन्ती] 83 5 wandering

परिमिय [परिमित] 14 4 covered over

परियण [परिजन] 14. 12 a servant

परियरिय [परिचरित] 31 16 surrounded

परियायन्तर [पर्यायान्तर] 77 2 in another form

परिवडिव [परिपतित] 39. 12. fallen

परिवारिय [परिवारित] 8 15 surrounded

√ परिवाल [परि+पालय्] 57. 22. to observe

परिवालिज्जमाण [परिपाल्यमान] 73 8. being followed

परिवेढिय [D. परिवेष्टित] 44 13 surrounded

परिवेसण [परिवेषण] 65 15 serving

परिसक्कण [परिष्वस्कन] 21 4 walking

परिसडिय [परिशदित] 30 25 eaten by worms

√ परिसंठव [परि+सं+स्थापय्] 49 12 to leave, to console

परिस्सम [परिश्रम] 44 2 exhaustion

परिसुक्क [परिशुष्क] 69. 18. dried

परिहरिय [परिहृत] [illegible] free from

परिहिय [परिहित] 30. 18. worn, put on

परिहुत्त [परिभुक्त] 43. 6. enjoyed

परोवयार [परोपकार] 4. 5. benevolence

परोविअ [प्ररोदित] 70. 7. wept

पलविअ [प्रलपित] 69. 5. weeping

पल्लल [पल्वल] 17. 5. a pool

पलाण [पलायत] 20. fled away

पलास [पलाश] 22. 9. a kind of tree

पलित्त [प्रदीप्त] 48. 4. burnt

पल्लीवइ [पल्लीपति] 12. 20. the master of the village

पलोइय [प्रलोकित] 21. 22. observed

√ पवज्ज [प्र+व्रज्] 57. 21. to renounce the world

पवन्न [प्रपन्न] 15. 18. endowed with

पवर [प्रवर] 35. 23. excellent

पवहण [प्रवहण] 37. 16. a boat

पव्वअ [पर्वत] 9. 12. a mountain

पव्वइअ [प्रव्रजित] 59. 9. became a recluse

पव्वइग [प्रव्रजिक] 57. 24. a recluse

पव्वाय [D.] 68. 13. faded

पव्वाविय [प्रव्राजित] 63. 7. made to take renunciation

पवाल [प्रवाल] 77. 2. creepers blades

पवाहिअ [प्रवाहित] 40. 26. thrown into the stream

पविट्ठ [प्रविष्ट] 60. 7. entered

पवित्थिण्ण [प्रविस्तीर्ण] 6 15 spread

पवियम्भिय [प्रविजृम्भित] 32 2 increased

√ पविस [प्र+विश्] 4 22 to enter

पवेस [प्रवेश] 6 6. entrance

पसत्थ [प्रशस्त] 37 16. praise-worthy

पसर [प्रसर] 4 13 extent

√ पसस [प्र+शस्] 58 9 to praise

पससिअ [प्रशंसित] 36 15 praised

पसाअ [प्रसाद] 16 3 favour

पसायण [प्रसादन] 44 4 pleasing

√ पसाह [प्र+साधय्] 59. 2 to chastise

पसाहण [प्रसाधन] 59 1 chastising

पसिद्ध [प्रसिद्ध] 51. 10 brought forward

√ पसीय [प्र+सद्] 40 21. to be pleased

पसुत्त [प्रसुप्त] 21 10 slept

पसूअ [प्रसूत] 36. 19. born

पसूइ [प्रसूति] 5 5 birth

पसूय [प्रसूत] 5. 5 gave birth

पहट्ठ [प्रहृष्ट] 60. 13 gladdened

पहाण [प्रधान] 13 13 principal, chief

पहाणभावओ [प्रधानभावत] 70 24 principally

पहार [प्रहार] 10 9 a wound

पहारीकअ [प्रहारीकृत] 10 8 being wounded

पहाव [प्रभाव] 10 22 power

पहूय [प्रभूत] 7 20. much

पंकय [पंकज] 60. 13. a lotus

पाअ [पाद] 54. 16. a foot

पाइअ [पायित] 46. 25. made to drink

पाउस [प्रावृष्] 4. 8. rainy season

√ पाड [पातय्] 68. 23. to make fall

पाडिअ [पातित] 38. 16. ignited, kindled देवता पाड्यो.

पाण [प्राण] 10. 9. self, soul

पाण [पान] 20. 19. drinking

पाण [D.] 26. 10. a chandala

पाणवित्ति [प्राणवृत्ति] 10. 11 the supporting of life

पाणि [प्राणिन्] 10. 16. living beings

पाणिण [प्राणिन्] 25. 2. an animal

पाय [पाद] 4. 10 a foot

°पाय [प्रायः] 7. 4. almost

पायव [पादप] 11. 8. a tree

पायवगमण [पादपोपगमन] 83. 10. (N.)

पायार [प्राकार] 31. 11. a rampart

पायाल [पाताल] 28. 21. the nether world

पारद्ध [प्रारब्ध] 10. 3. commenced

पारद्धी [पारर्द्धि] 14. 21. hunting

पारलोइय [पारलौकिक] 70. 20. of the next world

पारिओसिय [पारितोषिक] 5. 7. a reward. a present

पारिजाअ [पारिजातक] 4. 7. a kind of flower

√ पारीय [pass पार्यते] 23 18 can

√ पाळ [पाल्य्] 4 15 to spend

√ पाव [प्र+आप्] 8 20 to obtain

पाव [पाप] 56 18 a sin

पावकम्म [पापकर्म] 51 13 one who does a sinful act

पाविअ [प्रापित] 22 24 brought

पाविअ [प्रापित] 42 10 *made to arrive*

पास [पार्श्व] 30 24 a side

पासअ [पाशक] 47 3 a noose

पासवण [प्रस्रवण] 28 13 to pass urine, to make water

पाहुड [प्राभृत] 24 13. a present

पाहुणय [प्राघुर्णक] 60. 2 a guest

पाहेय [पाथेय] 16 6 the food for the journey

पि [अपि] 18 2 even

पिअंवअ [प्रियवद] 3 6 sweet-speaking

पिआ [प्रिया] 43 8 a beloved

पिदृदिवसअ [पितृदिवसक] 65 14 an anniversary of the father's death

पिउ [पितृ] 13 13 father

पिट्ठआ [पृष्ठत·] 7 5. from behind

पिट्ठओमुह [पृष्ठतोमुख] 20. 12 with face turned back

पिण्डिय [पिण्डित] 31 15 collected together

पित्तिय [पैत्रिक] 83 14 belonging to the same family

पिय [प्रिय] 25 23 dear

√ पिय [पा=पिव्] 22. 11. to drink

पियथमा [प्रियतमा] 14. 14. beloved

पिया [पितृ] 56. 17. father

पियामह [पितामह] 5. 9. grand–father

पिव [अपि+इव] 4. 7. just like

पिवासा [पिपासा] 21. 12. thirst

पिवीलिया [पिपीलिका] 18. 2. an ant

पिसाय [पिशाच] 31. 7. a kind of ghost

पिसुणिय [पिशुनिक* D.] 23. 9. suggesting

पीइ [प्रीति] 83. 2. love

पोई [प्रीति] 4. 6. love

पीड [D. पीठ ?] 44. 13. a hedge (?), a lower part (?)

पोवर 41. 21. fat, thick

पुच्छ [पुच्छ] 31. 3. a tail

√ पुच्छाव [प्रच्छ् causal] 61. 16. to get asked

पुच्छिय [पृष्ट] 18. 7. asked

√ पुज्ज [पृ] 23. 7. pass, to be fulfilled

पुट्ठ [पुष्ट] 17. 1. nourished

पुट्ठ [पुष्ट] 72. 6. pleasing

पुडय [पुटक] 22. 9. a hollow made by folding

पुण्ण [पुण्य] 11. 16. merit

पुण्णोदअ [पुण्योदय] 59. 3. the rise of merits

पुत्त [पुत्र] 5. 3. a son

पुरओ [पुरतः] 52. 9. in front of, before

पुरस्सर [पुरःसर] 45. 7. speaking

पुरोहिय [पुरोहित] 59. 16. a chaplain

पुरिस [पुरुष] 9 7 a man

पुरिसयार [पुरुषकार] 39 21 human effort

पुलइअ [प्रलोकित] 49. 19 was looked at

पुव्व [पूर्व] 6 22 former

पुव्व [पूर्व] 8 17 East

पुव्वपुरिस [पूर्वपुरुष] 37 6. an anscestor, a forefather

पुव्वरूव [पूर्वरूप] 62 18. a previous form

पुव्ववासणा [पूर्ववासना] 67 13. the impression of the previous birth

पूअ [पूजा] 42 4. worship

पूइय [पूजित] 16 6. given respect

पूगफली [पूजा] 41 19. a creeper of betel-nuts

पूया [पूजा] 30 17. worship

√ पेच्छ [प्र+ईक्ष्] 15. 11. to see

पेच्छणाय [प्रेक्षणक] 65. 11 a show

पेच्छिणी [प्रेक्षिणी] 56. 9 seeing

पेल्लिअ [D] 23 1. pursued vigorously

√ पेस [प्र+इष्] 30 16. to send

पेसिअ [प्रेषित] 26 19 sent

पोण्डरिय [D] 31. 14. a tiger पाइयलच्छी

पोयद्धअ [पोतार्धक] 39 2 *the half of the* ship

पोयअ [पोतक] 9. 7 a young one

पोरुस [पौरुष] 8 12 manhood

पोरुसी [पौरुषी] 71 2. a time or quarter denoted by a human shadow (N)

फरुस [परुष] 25. 23. rough

फलग [फलक] 38. 9. a plank

फंस [स्पर्श] 4. 19. touch

फासुय [स्पार्शुक] 56. 11. clean

फिडिय [D.] 17. 3. destroyed

फुडं [स्फुटं] 49. 15. clear

फुल्ल [पुष्प] 35. 18. a flower

√फेड [D.] 64. 13. to break

√फोडाव [स्फोटय्] 52. 13. get broken

बइल्ल [बलीवर्द] 77. 5. a bull.

बन्द 18. 4. prisoners

बन्दि [बन्दिन्] 55. 19. a prisoner

बहिर [बधिर] 70. 11. deaf

बहिराविड [बधिरवृत्ति] 60. 11. deafness

बहुग [बहुक] 53. 13. much

बहुमअ [बहुमत] 4. 2. much-liked

बहुमन्निओ [बहुमत] 37. 11. well-received

बालकयली [बालकदली] 44. 12. a young plantain plant

बालय [बालक] 61. 10. a child

बाह [बाष्प] 19. 1. a tear

बाह [बाहु] 42. 1. a hand

√ बाह [बाध्] 26. 1. to trouble

बाहिरिया [बाह्यता] 82. 12. exterior

बाहिं [बहिः] 52. 6. outside

बिइय [द्वितीय] 21. 11. second

बीभच्छ [बीभत्स] 31. 15. terrible

बीय [बीज] 64. 4 a seed

√ बीह [भी] 82 20 to fear

बोहिय [बोधित] 17 15 awakened

बोही [बोधि] 58 8 knowledge

भअ [भय] 12 22. fear

भक्खण [भक्षण] 35 16 eating

भगवइ [भगवती] 32 16 a divine lady

भग्ग [भग्न] 20. 21. broken

भज्जा [भार्या] 83. 14 a wife

भण्ड [भाण्ड] 8 10 merchandise

भण्ड [भाण्ड] 23. 1. a vessel

भण्डारिअ [भाण्डागारिक] 54 13 a treasurer

भणिय [भणित] 6 7 spoken

भत्तार [भर्तृ] 24 8. a husband

भद्द [भद्र] 13 17. a good man

भमडिय [भ्रान्त] 63. 15 wavered (N)

भमन्त [भ्रमत्] 21 2. wandering

भयवइ [भगवती] 20 6 divine goddess

भराविय [भरित] 16. 18. filled

भरिय [भृत] 19 1. filled

भवियव्वया [भवितव्यता] 5. 18 fate

भाअ [भाग] 6 5 a part

भाण्डार [भाण्डागार] 8 15. a treasure-house

भायण [भाजन] 29. 14. a receptacle

भाया [भ्राता] 73. 15 a brother

भारह [भारत] 3. 1. India

भारिया [भार्या] 4. 12. a wife

भावओ [भावतः] 73. 20. in sense

भावणा [भावना] 57. 20. a mental trend

भावणा [भावना] 78. 23. a sort of aid for the observance of Vratas (N.)

भावन्नुयया [भावज्ञता] 9. 10. the understanding of sentiments

भाविअ [भावित] 57. 20. influenced 50. 5. made prone

√ भास [भाष्] 49. 4. to speak

भासिअ [भाषित] 48. 24. speaking

भिउडी [भ्रकुटी] 28. 26. a brow

भिक्खा [भिक्षा] 60. 1. begging

भिक्खु [भिक्षु] 79. 17. a mendicant

भीय [भीत] 60. 8. alarmed

भीरुत्तण [भीरुत्व] 12. 11. fear, apprehension

भीरुयत्तण [भीरुत्व] 61. 13. fear

भीसणय [भीषण] 17. 11. terrible

भुअ [भुज] 6. 21. a hand

भुक्खिय [बुभुक्षित] 22. 73. hungry

√ भुञ्ज [भुज्] 63. 9. to enjoy

भुत्त [भुक्त] 35. 21. eaten

भुयग [भुयग] 19. 21. a serpent

भुयङ्ग [भुजंग] 41. 13. a kind of demi-gods; a serpent

भुयंग [भुजंग] 52 18. a rogue

भुयगम [भुजगम] 18 2 a serpent

भुया [भुज] 69 18 a hand

भूय [भूत] 31 6 a ghost

भेरव [भैरव] 72 3 terrible

भोग [भोग] 63 9 enjoyment

भोइ [भवती] 25 7. her ladyship

भोयण [भोजन] 10. 11 food

मअ [मृत]47. 5 dead

मइ [मति] 11 16. intellect

मइन्द [मृगेन्द्र] 83 7 a lion

मइरा [मदिरा] 47 19 Wine

मइलण [D. मालिन्य] 15. 16. tarnishing

मइविब्भम [मतिविभ्रम] 47. 8 confusion of intellect

मईय [मदीय] 40 9 my

मउह [मयूख] 44. 7. a ray

मग्ग [मार्ग] 6 15 a road, a way

मग्गओ [D. पश्चात्]10. 7. behind

मग्गिअ [मार्गित] 54 12 was asked

मग्गिय [मार्गित] 70 15 asked for

मड्डुल [D.] 47 13 evil दे ना ६. १४५

मच्चलोय [मर्त्यलोक] 25 2 mortal world

मच्चु [मृत्यु] 29 4. death

मच्छर [मात्सर्य] 4 6. pride

मज्जार [मार्जार] 65 16. a cat

मज्जिअ [मादित] 46. 24. was intoxicated with wine

मज्झ [मध्य] 17. 9. the middle

मण्डलग्ग [D.] 33. 2. a sword

मण्डव [मण्डप] 56. 6. a bower

मणुयत्तण [मनुजत्व] 58. 1. manhood

मणोरह [मनोरथ] 23. 8. a desire

मत्ता [मात्रा] 73. 3. a measure

मद्दव [मार्दव] 25. 21. softness

मन्त [मन्त्र] 10. 20. an incantation

√ मन्त [मन्त्रय्] 80. 16. to tell

मन्तजाव [मन्त्रजाप] 82. 14. the repetition of incantations

√ मन्न [मन्] 7. 17. to believe

√ मन्न [मन्] 28. 16. to think

मम्म [मर्मन्] 55. 10. vitals

मय [मृग] 16. 20. a deer

मय [मद] 47. 2. intoxication

मयण [मदन] 6. 1. the god of love

मयणाह [मृगनाथ] 17. 3. a lion

मयरन्द [मकरन्द] 41. 16. pollen

मयल [D. मलिन] 72. 22. dirty

मयहर [महत्तर] 26. 18. a leader

मरणधम्मीण [मरणधर्मन्] 56. 20. one fated to die

मलवाहि [मलव्याधि] 70. 12. the disease of piles

मसाण [श्मशान] 26. 20. a cemetary

मह [महत्] 17 15 big

महग्घय [महार्ह] 36. 24. of great valne

महग्घेय [महार्ह] 54.12 costly

महण्णव [महार्णव] 38. 5 a great ocean

महन्तअ [महत्क] 6 16 a head-man

महयर [महत्तर] 25 15 leader

महल्ल [महत्+ल] 35 23. big

महामहल्ल [महत्+महत्+ल] 43 15 very big

महासावग [महाश्रावक] 62 3 a great believer

महियल [महीतल] 41 15 the surface of the earth

महिलिय [महिलिका] 50 3 a woman

महिस [महिष] 20. 20 a buffalo

महिसी [महिषी]82 10. a queen

महीरुह 42 3 a tree

महु [मधु] 3 4 wine

महु [मधु] 42 5 honey

महुयर [मधुकर] 4 20. a bee

महुर [मधुर] 29 3 sweet

महूसव [महोत्सव] 6 1. a great festival

महोयर [महोदर] 70 15 the big belly

महोसहि [महौषधि] 10. 18 a great herb

मंस [मांस] 22. 4 flesh

माइत्थाणविज्जा [मातृस्थानविद्या] 72 2. the lore of assigning places to the goddesses

माइन्द [माकन्द] 16. 23. a name of a tree

माइन्दजाल [मायेन्द्रजाल] 56, 18 illusion

and magic show

माउल [मातुल] 30. 7. a maternal uncle

माणुस [मानुष] 77. 12. belonging to men

माया 26. 22. a deceit

माया [मातृ] 25. 20. mother

मायावाहि [मायाव्याधि] 72. 9. a false disease

मिउ [मृदु] 4. 19. tender

मिच्छत्त [मिथ्यात्व] 64. 10. a false belief

मित्त [मित्र] 4. 13. a friend, the sun

मिलाण [म्लान] 63. 11. withered

मिलाय [म्लान] 21. 14. withered

मिलिय [मीलित] 6. 5. met

मिहुण [मिथुन] 41. 20. a pair

मुइअ [मुदित] 20. 19. glad

मुक्क [मुक्त] 25. 10. set free

मुच्छा [मूर्च्छा] 14. 6. swoon

√मुज्झ [मुह्] 57. 22. to be perplexed

मुट्ठ [मुष्ट] 79. 14. stolen

√ मुण [D. ज्ञा] 10. 6. to know

मुत्तावली [मुक्तावली] 4. 19. the necklace of pearls

मुत्ताहल [मुक्ताफल] 16. 1. a pearl

मुत्तिमन्त [मूर्तिमत्] 53. 2. incarnate

मुत्था [मुस्ता] 41. 15. a kind of grass

मुद्दङ्क [मुद्रांक] 55. 13. the mark of the seal (N.)

मुद्ध [मुग्ध] 20. 18. innocent

मुद्दिय [मुद्रित] 8 14. given a seal

√मुय [मुच्] 40, 13. to give up

मुरय [मुरज] 43 10 a drum

मुल्ल [मूल्य] 39 19 price

√मुस [मुष्] 29 19 to steal

मुह [मुख] 9. 7 a face

मुहल [मुखर] 31 1. noisy

मुहुत्त [मुहूर्त] 11 8. a measure of time

मूण [मौन] 66 22 silence

मूयग [मूक] 66 13 mute

मूसय [मूषक] 25 19 a mouse

मेइणि [मेदिनि] 38. 2. the earth

°मेत्त [मात्र] 11 8. only

मेस [मेष] 31 3 a sheep

मेहावली [मेघावली] 4 8. a cluster of clouds

√मोअ [मुच्] 62 20 to be free

मोक्खण [मोक्षण] 16. 4 release

मोग्गर [मुद्गर] 56 2 a wooden hammer

मोत्तव्व [मोक्तव्य] 39. 22 should be given up

मोत्तिय [मौक्तिक] 32. 3. a pearl

√मोयाव [मोचय्] 15 12 to get released

मोल्ल [मूल्य] 8 11 price

मोस [मोष] 24 9 the stolen things

मोहणी [मोहिनी] 24 25 making the magical influence

य [च] 4 14 and

°यण [जन] 49 5 a man

√याण [ज्ञा] 13. 13. to know

रअ [रजस्] 31. 8. dust

रइ [रति] 61. 12. love

रइय [रचित] 32. 3. formed

रइसुह [रतिसुख] 41. 20. amorous pleasures

√रक्ख [रक्ष्] 28. 1. to protect

रक्खण [रक्षण] 14. 14. protection

रक्खस [राक्षस] 31. 7. a demon

रक्खसि [राक्षसी] 28. 24. a demoness

रज्जिय [रजित] 43. 17. coloured

रत्त [रक्त] 32. 33. red

रमणिज्ज [रमणीय] 17. 2. attractive

रय [रत] 3. 5. engrossed in

रयण [रत्न] 4. 18. a jewel

रयणायर [रत्नाकर] 42. 1. an ocean

रयणी [रजनी] 4. 16. a night

रयायास [रत + आयास] 43. 20. the strain of love-sports

√रयावय [रचय्] 30. 19. to get arranged

रसणाकलाव [रसनाकलाप] 4. 18. a girdle

रसायल [रसातल] 25. 19. the nether world

रह [रथ] 6. 2. a chariot

रहिय [रहित] 3. without

राअ [राजन्] 49. 1 a king

रायउल [राजकुल] 26. 4. a royal palace

रायकुल [राजकुल] 49. 25. a royal court

रायन्त [राजत्] 17 4 shining

रायपुत्त [राजपुत्र] 59. 15 a prince

रायमग्ग [राजमार्ग] 26 5 a main road

रायहंस [राजहंस] 41 17 royal swan

राया [राजन्] 9 22 a king

रित्थ [रिक्थ] 40 17 wealth, property

रुक्ख [वृक्ष] 20 15 a tree

रुञ्जिय [रुञ्जित] 17 3 a roar

√ रुज्झ [रुध्] 10 23 to check, to heal

√ √रुण्ट [D] 4 20 to hum

√ रुय [रुद्] 12 17. to weep

रुहिर [रुधिर] 14. 3 blood

रूव [रूप] 4 12 beauty

रूववइ [रूपवती] 45 21 beautiful

रुक्मिणि [रुक्मिणी] 9 23. the name of the queen of Krishna

√ रेह [D] 32 6 to appear beautiful

रोय [रोग] 64 13 a disease

√रोव [रुद्] 15 4 to weep

रोस [रोष] 17 20 anger

लक्ख [लक्ष] 8 10. a lac

√ लक्ख [लक्ष्] 14 11 to observe

लग्ग [लग्न] 10 6 chased, 23 21 attached, closely following

लज्जावणिज्ज [लज्जापनीय] 48 8 bringing shame

लज्जिअ [लज्जित] 7. 13 ashamed

लद्ध [लब्ध] 12. 2. obtained

लम्बिय [लम्बित] 39. 5. put down

लया [लता] 56. 6. a creeper

√ लह [लभ्] 11. 22. to obtain

लहुं [लघु] 15. 22. quickly

लाह [लाभ] 28. 16. acquisition

लिंगिण [लिंगिन्] 79. 18. one possessing the signs of a recluse

लुत्त [लुप्त] 21. 2. destroyed

लूडण [लुंटन] 35. 15. plundering

लेहवाहअ [लेखवाहक] 32. 23. a messenger

लोग [लोक] 57. 24. world

√ लोट्टाव [लोटय्] 72. 3. made to wallow

लोत्त [लोप्त्र] 26. 7. stolen things

√ लोप्प [लुप्] 54. 8. to transgress, to break

लोय [लोक] 56. 15. a world, people

लोयण [लोचन] 19. 1. an eye

लोयवाअ [लोकवाद] 54. 23. a talk among people

लोलुअ [लोलुप] 70. 17. greedy

लोह [लोभ] 25. 22. greed

वइयर [व्यतिकर] 64. 5. an incident

वइरी [वैरिन्] 25. 20. an enemy

वओवत्था [वयः+अवस्था] 7. 8. age

वक्कल [वल्कल] 12. 15.

a bark garment

वक्खाय [व्याख्यात] 83 14. explained

वग्ग [वर्ग] 3 7. a group

वग्घ [व्याघ्र] 20 19. a tiger

वग्घी [व्याघ्री] 28 25 a tigress

√ वच्च [D व्रज] 18 19 to go

वच्छ [वत्स] 48 7 a term of affectionate address to one younger

वच्छल [वत्सल] 13. 13 dear

वज्ज [वज्र] 28 26 a thunderbolt

वज्जणिज्ज [वर्जनीय] 29 4 fit to be abandoned

वज्जन्त [वाद्यमान] 15 4 being played upon

वज्जासणी [वज्राशनि] 73 12 a thunderbolt

वज्जिय [वर्जित] 3 2. abandoned

वज्झट्ठाण [वध्यस्थान] 15 4 the place for putting to death

√ वट्ट [वृत्] 25 25 to be, to act

°वट्ट [पृष्ठ] 82 20. surface

√ वड्ढ [वृध्] 57. 1 to increase

°वड्ढणी [वर्धिनी] 47. 49 increasing

वण [वन] 3 5 a forest, a collection

वण [व्रण] 14. 11 a wound

वणकम्म [व्रणकर्मन्] 19 14 dressing of the wound

वणदव [वनदव] 20. 15 a forest conflagration

वण्ण [वर्ण] 12. 15. colour

वण्हि [वह्नि] 28. 24. fire

वत्त [वार्ता] 80. 15. a story, a matter

वत्तव्व [वक्तव्य] 7. 6. should be spoken

वत्थव्वओ [वास्तव्यतः] 24.15. by habitation

वत्थव्वग [वास्तव्य] 39. 8. an inhabitant

वत्थु [वस्तु] 53. 21. a thing

√ वद्धाव [causal वृध्] 36. 24. to increase

वद्धण [वर्धन] 59 21. increasing

वन्द्र [वृन्द] 12. 16. a group

वब्भ [D.] 32. 5. a hide (?) (N.)

वमाल [D.] 31. 2. noisy

वम्मीढ [वल्मीक] 31. 1. an ant-hill

वय [व्रत] 66. 13. a vow

वयण [वदन] 4. 22. a mouth

वयण [वचन] 7. 7. speech

वयणमेत्त [वदनमात्र] 62. 16. only the mouth

वयणिज्ज [वचनीय] 73. 23. a calumny

वयंस [वयस्य] 10. 19. a friend

वयंसअ [वयस्यक] 56. 4. a friend

वरिस [वर्ष] 18. 17. year

वल्लहया [वल्लभता] 15. 7. love

वलिअ [वलित] 47. 4. bent down

ववत्था [व्यवस्था] 4. 1. order

ववत्थापत्तय [व्यवस्थापत्रक] 8 11 a deed of agreement

ववत्थिअ [व्यवस्थित] 11 12 happened, 51. 5 arranged

ववसाय [व्यवसाय] 34 15 work, procedure

ववसिय [व्यवसित] 13. 10 made ready, done

ववहार [व्यवहार] 52 4 matter in question

वस [वश] 13 19 under the influence of

वसण [वसन] 82 8 clothes

वसण [व्यसन] 28 20 a difficulty

वसय [वशक] 58 6 under the sway of

वसवत्ति [वशवर्तिन्] 25 24 under the sway of

वसह [वृषभ] 16 22. a bull

वसा [वशा] 32 1. tallow, fat

वह [वध] 26 11 murder, killing

वहुया [वधू] 66 10 a wife

वहू [वधू] 32. 3 a wife, a woman

वंस [वंश] 75 10 a bamboo

वाइअ [वादित] 60 16 music

वाडय [पाटक] 26 10 a street

वाणमंतरी [व्यानव्यतरी] 40 11 a kind of a demi-goddess, a demoness

वाणियग [वणिज्] 52 17 a merchant

वाणियय [वणिज्] 26 8 a merchant

वाय [वात] 70. 21. wind

वाया [वाचा] 19. 25. speech; 54. 7. a promise

वार [द्वार] 23. 2. a door

वारअ [D.] 22. 21. a cup, a pot

वारअ [वारक] 26. 16. a turn

वारिय [वारित] 13. 10. checked

√ वाल [वाल्य्] 6. 10. to turn about

वावड [व्यापृत] 12. 16. occupied

वावत्ति [व्यावृत्ति] 28. 4. turning up, removal

वावन्न [व्यापन्न] 68. 10. died

√ वावाअ [व्यापादय्] 26. 10. to kill

वावइअ [व्यापादित] 13. 5. killed

वावार [व्यापार] 60. 24. activity

वावयण [व्यापादन] 26. 16. killing

वास [वर्ष] 3. 1. a country

√ वाहर [वि+आ+हृ] 23. 11. to call out

वाहि [व्याधि] 64. 10. a disease

वाहित्ता [व्याहृता] 61. 5. called

वाहिय [वाहित] 38. 5. made to flow

वाही [D. वाहिनी] 12 22. an army

वि [अपि] 6. 14. even

विअस्सिअ [विकसित] 56. 1. bloomed

विइअ [विदित] 61. 13. known

विइण्ण [वितीर्ण] 13. 24. given

विउडिअ [विकुटित] 63. 14. destroyed

विउत्त [वियुक्त] 8. 21 separated

विउद्ध [विबुद्ध] 5 1. awakened

विओअ [वियोग] 8. 19 separation

विओइअ [वियोजित] 61 1 disjointed

विक्कय [विक्रय] 16 15 sale

विक्किणिय [विक्रीत] 16 13 sold

विक्खेव [विक्षेप] 44 7 strong movement

विग्घ [विघ्न] 82 11 an obstacle

विघायय [विघातक] 82 11, a destroyer

विचित्त [विचित्र] 27 19 strange

विज्ज [विद्या] 9 13 lore

√ विज्ज [विद्] 13 15 to be

विज्जाहर [विद्याधर] 9. 5 a kind of demigods

विज्जु [विद्युत्] 29 3 lighting

√ विज्झव [विध्यापय्] 57 17 to extinguish

विज्झवण [विध्यापन] 75 12 extinguishing

विट्टाल [D] 83. 3 to pollute (N)

विडम्बणापायं [विडम्बनापाय] 5 21 almost of the nature of a degradation

विढत्त [D] 16 16 earned

विढत्तय [अर्जित D.] 49. 15 earned

√ विढव [D] 7 20 to earn

विण [विना] 15 15 without

विणट्ठ [विनष्ट] 39 21 destroyed

√विणि [वि+निस्+इ] 20. 16. to come out

विणिग्गय [विनिर्गत] 43. 18. come out

वणिज्जिय [विनिर्जित] 44. 13. defeated, over-powered

विणिवाय [विनिपात] 33. 11. a fall

विणिवित्ती [विनिवृत्ति] 56. 22. turning back

वित्ती [वृत्ति] 10. 11. supporting

वित्ति [वृत्ति] 30. 4 the maintenance

वित्थक्क [D.] 6. 15. stopped, stood stand-still

वित्थर [विस्तर] 19. 25. exuberance

वित्थण्ण [विस्तीर्ण] 41. 18. extensive

वित्थिण्णया [विस्तीर्णता] 6. 6. extensive-ness

विथक्क [D.] 58. 23. attacked

विदारिय [विदारित] 10. 23. cut off

विदिन्न [विदत्त] 19. 21. given

विद्दाण [D.] 63. 18. became dejected

विद्ध 40. 26. pierced

विन्द [वृन्द] 16. 23. a collection

विन्नत्त [विज्ञापित] 16. 2. requested

विन्नाअ [विज्ञात] 6. 16. known

विन्नाण [विज्ञान] 60. 21. knowledge

विन्नास [विन्यास] 7. 7. arrangement

विनिच्छअ [विनिश्चय] 47. 10. a determin-ation

विप्पलद्द [विप्रलब्ध] 15. 10. cheated, dec-cived

√ विप्फुर [वि+स्फुर्] 31.5 to flutter

√ विब्भाज [वि+भ्राज्] 4 20 to shine

विभाअ [विभाग] 14 11 a part

विभागसंपत्ति [विभागस-प्राप्ति] 16 13 taking the part of the cost-price as profit (C)

विभूइ [विभूति] 5 18. prosperity

विभूसिय [विभूषित] 4 9 adorned

विमणदुम्मण [विमनादुर्मनस्] 20 9 dejected

विमाण [विमान] 68 10. a Vimāna heaven

विमुक्क [विमुक्त] 17. 1. released

निमुच्च [विमुक्त] 21 1 released

विमोइअ [विमोचित] 27. 12

10. release

विम्हय [विस्मय] 55 12. wonder

विम्हिय [विस्मित] 12. 21. astonished

विय [अपि+इव] 4 7. just like

वियड [विकट] 31 1. uneven, steep

वियड्ढ [विदग्ध] 44 5 clever

वियप्पिय [विकल्पित] 29 24 inferred

वियम्भिय [विजृम्भित] 25 17 sport

वियम्भिय [विजृम्भित] 63 16 increased

वियलयि [विगलित] 56 11 dropped

वियसिय [विकसित] 47 4 opened

√ वियाण [वि+ज्ञा] 19 2. to know

वियार [विकार] 56.11. the change bro-

ught about by passions

विरस 15. 4. unpleasing

विराहय [विराधक] 78. 3. a violater of the right thing

√ विलक्खीभव [विलक्षीभू] 54. 18. to take ill

विलया [वनिता D.] 31. 18. a woman

विलविय [विलपित] 63. 18. wept

विलसिय [विलसित] 27. 20. a freak

विलु [D.] 32. 2. pure, fragrant cf. दे. ना. ७. ८८.

विलित्त [विलिप्त] 15. 3. besmeared

√ विलुप्प [वि+लुप्] 4. 9. to take away, to obliterate

विवन्न [विपन्न] 22. 5. dead

विवन्न [विपन्न] 38. 9. foundered, wrecked

विवर 43. 18. a hollow

विवरीय [विपरीत] 19. 23. contrary

विवाग [विपाक] 64. 6. a result

विवित्तया [विविक्तता] 79. 15. solitude

विविह [विविध] 4. 18. various

विवेग [विवेक] 57. 14. a discrimination

विहलन्त [विह्वल] 13. 1. pained

विहव [विभव] 4. 6. prosperity

√ विहीर [वि+वीक्ष्] 15. 19. to wait

विस [विष] 25. 17. poison

√ विसज्ज [विसृज्] 27.23. to release

विसज्जिअ [विसृष्ट] 7. 7. made free, sent

विसण्ण [विषण्ण] 38. 6 dejected

विसम [विषम] 17 1 uneven

विसमताल [विषमताल] 60 19. with uneven beats

विसय [विषय] 4 13 worldy objects

विससिअ [विशस्त] 65 17 killed

विसाअ [विषाद] 38 13 dejection

विसाण [विषाण] 35. 1 a horn

विसाय [विषाद] 27 24 dejection

विसारय [विशारद] 7. 8 clever

विसुमरिय [विस्मृत] 11. 10 forgotten

विसेस [विशेष] 5. 4. plenty

विसेस [विशेष] 70 2 difference

°विह [°विध] 20 15 kind

विहल [विह्वल] 7 2. miserable

विहल [विफल] 28 16 fruitless

विहव [विभव] 20. 1. prosperity

विहाअ [विभात] 10. 4 morning

विहाण [विधान] 30 15 ceremony

विहाण [विधान] 62 9 doing, making

विहिपुव्वं [विधिपूर्वम्] 57. 8. according to proper rites

विहूसिय [विभूषित] 4 20 adorned

वीइअ [व्यजित] 19. 9. fanned

वीइज्जमाण [वीज्यमान] 44 7 being fanned

वीजिअ [व्यजित] 33.

23. fanned

वीयराय [वीतराग] .61. 12. one who has abjured his passions i. e Mahavira

वीअत्थ [विश्वस्त] 17. 12. confident

√ **वीसम** [विश्रम्] 38. 17. to rest

वीसमण [विश्रमण] 11. 7. rest

वीहिआ [वीथिका] 41. 22. a grove

वुक्कार [वुत्कार] 17. 2. noise

वुट्ठि [वृष्टि] 80. 11. rain

वुत्तन्त [वृत्तान्त] 6. 16. account

वेअ [वेग] 11. 6. speed

वेइअ [वेदिका] 44. 15. an alter

वेगहारिणी [वेगधारिणी] 37.:19 controlling the speed

वेजयन्ती [वैजयन्ती] 9. 23. the banner of conquest

वेज्ज [वैद्य] 69. 21. a physician

वेढिय [D. वेष्टित] 17. 4. encircled

वेमाणिअ [वैमानिक] 83. 13. a god dwelling in Vimana heaven

वेयणा [वेदना] 10. 23. pain

वेरिअ [वैरिन्] 24. 7. an enemy

वेलाइक्कम [वेलातिक्रम] 65. 16. the passing away of time

वेलाउल [वेलाकूल] 53. 6. an harbour

वेल्लि [D. वल्ली] 12. 15. a creeper

वेस [वेश] 52. 8. a disguise, an attire

वेसर 14. 1. a mule

वोच्छामि [वक्ष्यामि] 83 15. I shall speak

√ वोल [D.] 31 10 to pass through

स [स्व] 8 14 one's own

संअ [शत] 28 4 hundred

सउण [शकुन] 31. 2 a bird

सउण्णया [सपुण्यता] 58. 7 the meritoriousness

सउन्त [शकुन्त] 31 5 a bird (N)

सक्क [शक्य] 32 10 able

√ सक्क [शक्] 62 12. to be able

√ सक्कुण [शक्] 81 14 to be able

सगग्गय [सगद्गद] 48 12 with chokes

सग्ग [स्वर्ग] 33 4 heaven

सच्च [सत्य] 10 20 true

सच्चय [सत्यक] 47. 9. truth

सच्चाहिसन्धी [सत्याभिसन्धिन्] 81 22 of true promise

सच्छह [सदृक्ष] 21. 3. similar

सज्झ [साध्य] 83 2. can be won over 45 25 obtainable

सज्झाय [स्वाध्याय] 61 3 his own study of scriptures

सडा [सटा] 44 9. a mane

सण्ड [षण्ड] 41 19. a grove

°सणाह [सनाथ] 31 1 accompained with

सणियं [शनै] 60 24. slowly

सत्त [सत्त्व] 28 8 goodness

सत्त [सत्त्व] 14. 20. a living being

सत्तरस [सप्तदश] 83. 8. seventeen

सत्ति [शक्ति] 12. 21. strength

सत्तु [शत्रु] 78. 9. an enemy

सत्थ [सार्थ] 9. 3. a caravan

सत्थर [स्रस्तर] 21. 11. a bed

सत्थयार [शास्त्रकार] 57. 2. a writer of scriptures

सत्थवाह [सार्थवाह] 8. 21. the master of a caravan i. e. merchant

सत्थिय [स्वस्तिक] 32. 3. the Swastika mark

सत्थिय [सार्थिक] 14. 8. the man in a caravan

सद्द [शब्द] 15. 8. sound

सद्दाविय [शब्दापित] 8. 6. called

सद्दूल [शार्दूल] 16. 22. a tiger

सन्तिय [D.] 5. 9. an expletive showing possession

सन्निअ [संज्ञित] 60. 10. made a sign, beckoned

सन्निवेस [संनिवेश] 15. 2. a place

सन्निहाण [संनिधान] 68. 19. a place

सप्प [सर्प] 25. 18. a serpent

सप्पुरिस [सत्पुरुष] 7. 21. a good man

सब्भाव [सद्भाव] 48. 4. a fact, truth

समअ [समय] 5. 5. time

समक्ख [समक्ष] 24. 11. near

समणत्तण [श्रमणत्व] 58. 5. the life of a recluse

समणन्तर [सम्+अनन्तर] 45 12, 82 16 just after (N.)

समणलिंग [श्रमणलिंग] 69 5 the signs of a recluse

समत्थ [समस्त] 35 21. all

√समप्प [सम्+अर्प] 33 21 to give over

समप्पिअ [समर्पित] 26. 10 entrusted, gave

√ समल्लिय [सम्+लि] 12 22 to stick to

समल्लीण [समालीन] 17 20 attacked hand to hand

समहिलिअ [समहिलाक] 37 10 with his wife

समं 38 6 with

सम्मत्त [सम्यक्त्व] 64 15. a right belief

सम्मं [सम्यक्] 80 21 well

√समाइस [सम्+आ+दिश्] 26 12. to order

समाइण्ण [समाकीर्ण] 43 19. scattered over

समाएस [समादेश] 27 6 an order

समागअ [समागत] 9 14. came

समाण [समान] 66. 11 similar

समायरिय [समाचरित]61. 16 done

समारोविअ [समारोपित] 82. 13 placed

समालिंगिय [समालिंगित] 41 19 embraced

समावन्न [समापन्न] 69. 8 adopted

समावासिअ [समावासित] 12 14. encamped

समासत्थ [समाश्वस्त] 22 11 consoled

समासाइअ [समासादित] 10 7. obtained

√समासास [सम्+आ+श्वस्]

13. 22. to·console

समासासिया [समाश्वासिता] 45. 12. consoled

समाहय [समाहत] 31. 17. beaten

सम्माणिय [सम्मानित] 55. 5. honoured

समीव [समीप] 7. 11. near

समीहिय [समीहित] 22. 9. the thing desired

समुक्किण्ण [समुत्कीर्ण] 31. 19. carved in

समुत्तत्थ [समुत्रस्त] 87. 3. frightened

समुत्थ [समुत्थित] 35. 23. produced from

√ समुप्पज्ज [समुत्पद्] 58. 18. to be produced

समुप्पन्न [समुत्पन्न] 4. 15. born

समुप्पाइअ [समुत्पादित] 69. 17. produced

समेअ [समेत] 56. 4. accompanied with

सय [शत] 9. 14. hundred

सयण [स्वजन] 13. 13. relative

सयणिज्ज [शयनीय] 47. 1. a bed

सयम् [स्वयम्] 34. 2. himself

सयल [सकल] 4. 2. all

सयासाओ [सकाशात:] 65. 4. from the vicinity of whom, from

सर [सर] 12. 10. an arrow

सरणागअ [शरणागत] 15. 13. come to shelter

सरय [शरद्] 4. 8. autumn

सरह [शरभ] 28. 23. a fabulous animal

सरिया [सरित्] 38 5
a river

सरिस [सदृश] 56 18
like, similar

सरीर [शरीर] 13 1.
body

सलाहणिज्ज [श्लाघनीय]
37 3 worthy to
be admired

सलाहिअ [श्लाघित] 78
15 praised

सवण [श्रवण] 72 6.
hearing

सवर [शबर] 12 8.
one of the wild
tribes

सवह [शपथ] 8 8
word, promise

सव्व [सर्व] 14 16 all

सव्वत्ता [सर्वत्र] 42 2.
on all sides

सव्वरी [शर्वरी] 82. 9
a night

सव्वस्स [सर्वस्व] 51 16
everything

सव्वहा [सर्वथा] 11 16
always

सवाय [सपाद] 36 7
one and a quarter

सविसेस [सविशेष] 55
5 very much

ससय [शशक] 22 13.
a rabbit

सहयार [सहकार] 68
11. a mango

सहस्स [सहस्र] 16 1
a thousand

सहस्सलोयण [सहस्रलोचन]
25 1. thousand-eyed

सहाअ [सहाय] 19 5
helper

सहाव [स्वभाव] 3 6
nature

सहिअ [सहित] 16 3.
with

सहियण [सखीजन] 44.
5 female friends

संकन्त [संक्रान्त] 44. 3. reflected

संका [शंका] 11. 16. a doubt

संखा [संख्या] 40. 1. sum, number

संखिय [संख्यात] 36. 7. counted

संखुद्ध [संक्षुब्ध] 49. 22. disturbed, agitated

संखोह [संक्षोभ] 17. 8. disturbance

संगय [संगत] 45. 21. joining, favourable

√ संगोवाय [सम+गोपय् causal] 45. 11. to protect

संघाय [संघात] 17. 6. collection

√ संचिण [सम्+चि] 59. 21. to gather

संचुण्णिय [संचूर्णित] 77. 5. powdered, broken into pieces

संजणिय [संजात] 17. 8. produced

संजत्तियं [a denominatine P. P. P. from संयात्रा] 37. 16. made ready

संजम [संयम] 57. 18. constraint

संजाय [संजात] 46. 14. took place, happened

संजुय [संयुत] 42. 15. united with

√ संजोअ [सम्+युज्] 42. 15. to unite

संजोइय [संयोजित] 63. 2. joined

संजोग [संयोग] 42. 13. union

√ संठव [संस्थापय्] 64. 12. to establish

संठिअ [संस्थित] 14. 3. sitting

संतप्पियव्व [संतप्तव्य] 45. 15. should regret

संताव [सताप] 44 2 heat

संतास [सन्त्रास] 17. 13 trouble

संतोस [सतोष] 25 22 contentment

संधि 61 1. a joint

संधुक्किय [D] 75 17 burnt

संपइ [सप्रति] 18 6. now

√ संपज्ज [सम्+पद्] 11 16. to be produced

सपत्त [सप्राप्त] 29 15 obtained

संपन्न 46 13. obtained

संपयं [सांप्रतं] 48 3. now

संपरिवुड [सपरिवृत] 56 12 surrounded

सपलग्ग [सप्रलग्न] 17. 16. took place

√ संपाड [सम्+प्र+आप्] 12 7 to obtain

संपाडिय [सपाडिय] 22 2 produced 55 25 fulfilled

संपायण [सपादन] 36 16 attainment

√ सपाव [स+प्र+आप्] 42 3 to obtain

संपाविय [सप्राप्त] 39 3 obtained

संपुड [संपुट] 38 23 a block

√ सपूअ [सम्+पूज्] 53 17 to worship

√ सबुज्झ [सम्+बुध्] 67 16 to awaken

संबोह [सबोध] 58 10. knowledge

संभम [सभ्रम] 53 14. confusion, haste

सभासण [सभाषण] 45 6. speaking

संमिलिय [समीलित] 21 13. closed

संरोहण [सरोपन] 18 9. healing

संलेहण [संलेखना] 83. 10. fasting

संवच्छर [संवत्सर] 7. 19. a year

संवलिय [संवलित] 31. 5. surrounded

संववहार [संव्यवहार] 16. 17. trade

संवाहणा [संबाधना] 8. 9. an obstruction

संवाहिय [संवाहित] 21. 18. shampooed

संवुत्त [संवृत्त] 5. 11. became

संवेग 56. 10. averseness to world

संसय [संशय] 10. 10. a doubt

संसग्गि [संसर्गिन्] 26. 3. attached to

ससंभमं [ससंभ्रमं] 61. 5. with confusion

√ संसिज्झ [सम्+सिध्] 58. 13. to be fulfilled

सागय [स्वागत] 42. 6. reception

सागरोवम [सागरोपम] 83. 8. (N.)

सामत्थ [सामर्थ्य] 12. 2. strength

सामन्न [सामान्य] 12. 2. ordinary, commonplace

सामिणी [स्वामिनी] 40. 10. a mistress

सामिसाल [स्वामिश्रेष्ठ] 27. 6. the best lord

सायर [सागर] 25. 18. a sea

सारमेअ [सारमेय] 81. 20. a dog

सारिच्छ [सदृश] 22. 1. like, similar

साल [शाल] 61. 24. the name of a tree

सालभञ्जिया [शालभञ्जिका] 44. 14. a doll, a statue

सावय [श्वापद] 76 1. a wild beast

सावेक्खया [सापेक्षता] 23 23 desire, craving

सासण [शासन] 55. 25 an order

सासणावण [शासन] 55. 13. an order

√ साह [साधु] 34 11. to accomplish

√ साह [D. कथ्] 5 1. to tell

साहण [साधन] 34 7 accomplishment

साहरणया [साधारणता] 23 24. commoness

साहा [शाखा] 20 15. a branch

साहार [सदाधार] 21. 17. a good support

साहारण [साधारण] 14. 16 common.

सिट्ठ [शिष्ट] 55. 15. told

सिणेह [स्नेह] 14. 4 love

सित्त [सिक्त] 14. 9. sprinkled

सिद्धपाअ [सिद्धप्राय] 65. 14 almost prepared

सिमिण [स्वप्न] 47. 2. a dream

सियवड [सितपट] 37. 20. a white cloth i e a sail

सिरा [शिरा] 22. 2. an artery

सिरी [श्री] 4. 22 the goddess of wealth

सिरोहरा [शिरोधरा] 4. 20 a neck

सिला [शिला] 31 20. a stone

सिलीभूय [शिलीभूत] 21 24 petrified

सिवा [शिवा] 82 16. jackals

सिवियण [स्वप्न] 28.

22. a dream

सिसिर [शिशिर] 44. 1. cool

सिहर [शिखर] 31. 13. a peak

सिहि [शिखिन्] 43. 10. a peacock

सिंग [शृङ्ग] 17. 11. a horn

सिंघ [सिंह] 28. 23. a lion

सीयावणयण [शीतापनयन] 38. 15. removing cold

°सील [शील] 28. 12. of the disposition of

सील [शील] 49. 7. character

सीस [शिष्य] 56. 12. a disciple, a pupil

सीस [शीर्ष] 70. 11. a head

सुअ [सुत] 25. 20. a son

सुअ [श्रुत] 75. 10. heard

सुअ [श्वः] 79. 17. to-morrow (N.)

सुइरं [सुचिरं] 54. 18. for a long time

सुकय [सुकृत] 32. 11. a good action

सुक्क [शुष्क] 77. 2. dry

सुकुमाल [सुकुमार] 4. 18. tender

सुट्ठिय [सुस्थित] 7. 9. well-established

सुट्ठु [सुष्ठु] 27. 11. well

√सुण [श्रु] 9. 11. to hear

सुणय [शुनक] 12. 16. a dog

√ सुणाव [श्रावय्] 70. 3. to make one hear

सुत्त [सुप्त] 17. 10. slept

सुत्त [सूत्र] 78 19 canonical literature, scriptures

सुत्थ [सुस्थ] 53 17. in proper order

सुद्ध [शुद्ध] 56 13 pure

सुद्धया [शुद्धता] 15 6. purity

सुन्न [शून्य] 48 24 meaningless

√सुमर [स्मृ] 11 3 to remember

सुमरिअ [स्मृत] 72 1 remembered

सुमिण [स्वप्न] 4 17. a dream

सुयण [सुजन] 25 19 a good man

सुरहि [सुरभि] 41 15. fragrant

सुरित्त [सुरिक्त] 50. 23 insignificant

सुरिन्द [सुरेन्द्र] 44. 14 god Indra

सुलद्ध [सुलब्ध] 53 24. well-obtained

सुलह [सुलभ] 63. 20 easily obtainable

सुवण्णय [सुवर्णक] 29. 6 gold

सुवण्णीहूय [सुवर्णीभूत] 38. 20 turned into gold

सुविण [स्वप्न] 47. 8 a dream

सुवेलाओ [सुवेलात] 44 22 in good time

सुह [सुख] 4 13 happiness

सुह [सुखम्] 17 9 happily

सुहिय [सुखित] 16 20. made happy

सुहुय [सुहुत] 20. 2. well-lighted

सुकार [सूत्कार] 23 9 a hissing sound

सूअर [शूकर] 66 23 a boar, a pig

सूण [शून] 69. 18. swollen

सूर [सूर] 47. 22. the sun

सूरिअ [सूर्य] 38. 15. the sun

सूल [शूल] 41. 1. a pike

सूल [शूल] 70. 12. shooting pain

सूलि [शूलि] 15. 3. gallows

सूलिया [शूलिका] 80, 3. gallows

सूवयारी [सूपकारिणी] 65. 16. a female cook

सेट्ठि [श्रेष्ठिन्] 4. 2. a merchant

सेय [स्वेद] 21. 5. perspiration

सेस [शेष] 20. 14. remaining

सेसया [शेषता] 38. 9. remainder

सोक्ख [सौख्य] 57. 18. happiness

सोग [शोक] 19. 19. grief

सोणिय [शोणित] 21. 24. blood

सोम [सौम्य] 9. 4. pleasing

सोय [शोक] 13. 15. grief

सोवण्णिग [सौवर्णिक] 50. 22. of gold

सोसिय [शोषित] 56. 13. made lean and dry

सोहग्ग [सौभाग्य] 37. 1. good luck

सोहण [शोभन] 7. 12. good

हत्थ [हस्त] 8. 14. hand

हत्थि [हस्तिन्] 20. 17. an elephant

हम्मिय [D.] 35. 20. gone

हम्मिय [हर्म्य] 60. 13.

a mansion

हय [हत] 20 17 killed

°हर [भर] 42 3 burden

°हर [गृह] 43, 12, a bower, a house

हरिस [हर्ष] 5 2. joy

हरिसिअ [हर्षित] 52 14 pleased

हरे [अरे] 19 10 Oh !

हलबोल [D] 17. 1 noise

हव√ [भू] 14 16 to be

हित्थ [D त्रस्त] 43 8 alarmed, afraid

हिन्ताल 17 6 a kind of trees

हिय [हित] 71 4 beneficial

°हियय [हृदय] 11 15 a heart

हरी [ह्री] 63 13 bashfulness

°हुत्त [D अभिमुख] 76. 7 from

हुयवह [हुतवह] 20 2. fire

हेय [हेय] 58 1 a thing worthy to be abandoned

हेउ [हेतु] 18 14 a cause

हेट्ठामुह [अधोमुख] 76. 4 with face downward

√हो [भू] 8 2 to be

Errata

Page	Line	incorrect	correct
5.	24.	निर्माय: निष्कपट:	निर्मात: पटु:
5.	24.	दुरीकरणं	दूरीकरणं
11.	6.	खीण्णयाए	खीणयाए
12.	23.	कुम्म	कुम्भ
15.	24.	अमावास्यायाम्	अमावास्या
19.	21.	विदिन्न	विदिन्नं
20.	22.	इप्सितार्थे	ईप्सितार्थ
22.	1.	त्ति।	त्ति
24.	26.	वास्तव्यत:	वास्तव्य:
31.	24.	दीर्घश्वेत.	दीर्घव्याघ्र.
37.	26.	सि. हे. ८. ४. ८१ etc. drop	
47.	13.	मङ्गलावसाणा	मङ्गुलावसाणा
58.	5.	बुद्धो	बुद्धि
61.	18.	त्ति	त्ति।
61.	20.	Add after भणियं। 'भयव, साहुणा न एत्थ संदेहो'। आयरिएण भणियं।	
63.	20.	से	मे
64.	26.	गुणरत्नान्	गुणरत्नानि
72.	26.	प्रेक्षणोच्चक	प्रेक्षस्वात्मीयं
74.	27.	युस्माक ..	युष्माक...
75.	6.	करिस्ससि	करिस्ससि'
75.	7.	गोणत्तओ'	गोणत्तओ

TRANSLATION

[Look carefully the Notes where also the corrections are fully noted]

10	22.	the goods of the value	the value for the goods of
12	8.	What a loving nature !	What a power to understand the sentiments !
17	13	with arrows	with barbed arrows
17	25.	to save her	to console her
34	15–19	correct according to the Notes	
35	11	See Notes and correct	
42	24	Was far advanced	Was passed by them duly.
45	14	White elephent' skins	with tiger-skins
45	16.	tied with	heaped together in
47.	5–6.	correct according to the Notes	

49.	20.	Add 'How can it be the fault ?' after 'desired.'	
61.	2.	Ratnadvipa	Ratnasara
63.	14.	him who has	you who have
64.	2.	alarmed with	alarmed at
64.	13.	Were	was
82.	9.	With the beating of a drum	with your own seal
108.	11.	correct according to the Notes	
108.	18.	were Surrounded	were, surrounded

VOCABULARY

P. 81. Read छोड=untie instead of 'unite' and छोडिय–'unite' instead of 'united'

P. 129. वियल्लिय instead of वियलयि

P. 132. वोसत्थ instead of वीअत्थ